





JESUS OF NAZARETH.

The Catholic Guide

A carefully selected compilation from great writers, essayists and lecturers among the prelates, priests and laymen of the Catholic Church, on all the important subjects of our Holy Faith and Catholic Belief. The relation of the Catholic Church to Civil Government, the Church and the Age, the Church and Education, the Church and Socialism, Catholic Societies, &c., &c.,

INCLUDING SUCH EMINENT WRITERS AS:

Cardinal Gibbons, Rev. Father Blot, S. J. Rev. Josepr McDonnell, S. J., Rev. Joseph Rickaby, S. J., Rev. Dr. Higgins, Rev. M. Philipps, Abbe Orsini, &c.

Embelished with numerous Engravings; all masterpieces from the greatest painters.

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CONTENTS

PART I.

- Questions Asked by Protestants, by Rev. M. Philipps..... 1-75

PART II.

- Order and Ceremonies of the Mass, Instructions How to Act at Mass,
Forty Hours Devotion, Proper Observance at Catholic Funerals,
Etiquette at Catholic Marriages, Catholic Societies, Knights of
Columbus, &c., &c..... 1-122

PART III.

- Defense of the Church Against Anti-Catholic Attack, Essays, Lec-
tures and Writings on Various Subjects pertaining to Faith and
Belief from Cardinal Gibbons, and the late Archbishop Ryan.
The Origin and Growth of the various Missionary Orders in
the United States by the late Bishop Currier..... 130-196

PART IV.

- In Heaven We Know Our Own, by a French Jesuit, Father Blot;
Scenes from the Passion, by the famous writer, Joseph McDon-
nell S. J.; How I Became a Catholic, Dr. Bull; Why Mass is
Said in Latin; Socialism in its Relation to the Church and
Catholic Home, by Joseph Rickaby S. J.; The Catholic Church
and Education, by Most Rev. Dr. Higgins..... 1-181

PART V.

- A Simple Dictionary for Catholics, Containing the Words in Com-
mon use in Relation to Faith and Practice, by the Rev. Charles
Henry Bowden 1-60

QUESTIONS ASKED BY PROTESTANTS

BRIEFLY ANSWERED BY
THE REV. M. PHILIPPS

Rector of St. Joseph's Church, Buffalo, N. Y., and Published with His
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Why do you baptize children?

Because Christ said: "Unless a man be born again of the water and the Holy Ghost, he cannot enter into the kingdom of heaven." John 3, 5.

The words unless a man (*nisi quis*) allow of no distinction between young and old, they mean children and adults.

What do the words "to be born again" mean?

They mean that as we received natural life at our birth, so in baptism we receive a supernatural life by the application of water and the Holy Ghost. This is how Christ explained it to Nicodemus in St. John 3.

But Jesus said: "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Children cannot be taught, therefore, they need not to be baptized?

Jesus spoke here of grown-up people, who, if they wish to be baptized have to be taught first; in children, however, this is not necessary, because God can remit the original sin and give them spiritual life simply by being baptized, as He did to the Jewish children who were circumcised the eighth day, and when faith was presumed in them.

But Jesus said: "Suffer these little ones to come to me, for theirs is the kingdom of heaven." If the kingdom of heaven is theirs, they need not to be baptized?

Yes, the kingdom of heaven is for children as well as for grown-up people, provided they be baptized. Jesus said in a similar manner: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

And he certainly wants the poor in spirit to be also baptized,

QUESTIONS ASKED BY PROTESTANTS.

after he said: Unless any one be born again of the water and of the Holy Ghost he cannot enter into the kingdom of heaven.

Does the Bible say that children are affected by the sin of Adam and Eve and thereby lost the supernatural life?

St. Paul says: "By one man sin entered this world, and by sin death, and so death passed on all men, in whom all have sinned.... and for as by the disobedience of one man, many were made sinners, so also by the obedience of one, many were made just. Rom. 5, 19. And if one died for all, then all were dead, and Christ died for all. Cor. 5, 14. David says: "In sin did my mother conceive me. Ps. 50. And St. Paul to the Ephe. says: "We were by nature children of wrath." All this proves that original sin is in all of us, even from the day of our conception and consequently in children too.

Does the Bible say that in baptism all sins are forgiven and that by baptism a new life is imparted to us?

St. Paul says: "Be baptized every one of you in the name of Jesus Christ for the remission of your sins and you shall receive the gift of the Holy Ghost." Acts 2, 38. In Ezech, 36, 25. God said: "And I will pour upon you a clean water and you shall be cleansed from all your iniquities." In the epistle to the Galatians we read: "For you are all children of God . . . For as many of you as have been baptized in Christ have put on Christ." In the Epistle to Titus 3, 5, 7. "God saved us by the laver of regeneration and renovation of the Holy Ghost, whom he has poured forth on us abundantly... that we may be heirs of life everlasting."

Do we read in the Bible that the apostles baptized children?

We read that the apostles baptized whole families, as that of Cornelius, Acts 10, 48. That of Lydia, Acts 16, 15. That of Stephanas, of the keeper of the prison of Paul, and surely there were children among them if the whole family was baptized.

Did the first Christians baptize children?

Early historians as Origen, Cyprian, St. Augustin and others tell us that the church received a tradition from the apostles that baptism should be given to children as early as possible, because God's grace should not be refused to any one.

Why not follow the example of Jesus, who was baptized when thirty years old?

Jesus was baptized out of reverence to the law, baptism was not necessary for Him, as sin was not in Him. Children, however, have original sin and with this sin they cannot enter heaven; they should, therefore be baptized as early as possible.

Why should children be punished for a sin that they did not commit?

Children did not commit original sin, but the supernatural life necessary for salvation was lost to them by the sin of Adam. In baptism, however, they regain this life through Jesus Christ; no injustice, therefore, is done to them.

But what will become of children that cannot be baptized?

According to the Bible no one can enter heaven who is **not** born again by the water and the Holy Ghost; but we also know that God will do justice to every soul.

How can baptism give supernatural life to a child, if the child does not believe in it?

The Jews were circumcised when eight days old and it helped them unto justification, and at that age they did not believe in it. St. Paul was converted by the grace of God at a time when he did not believe in Christ. St. John was sanctified before he was born, when he knew little about faith. God can give his grace to souls when they do not yet believe, but when faith can be presumed.

You cannot presume faith in a child?

Yes, we can, as infants are made heirs of earthly property, before **they** are capable of consenting to receive it, so in baptism infants can be made heirs of heaven, when faith can be presumed.

But why impose the obligations of baptism on a child if afterwards he should not believe in it?

If afterwards he should not believe in the saving-boat of baptism, he can stay out of it.

IMMERSION.

Why do you not baptize people by immersion?

Because the Bible does not tell us to baptize by immersion. Jesus told us to baptize; to baptize means to dip or to wash, dipping and washing symbolize the interior cleansing of the soul, any of the two forms, therefore, may be used in baptizing.

But Christ meant immersion, because immersion was then the only way of baptizing?

The fact that the apostles baptized by immersion, by washing and by aspersion is proof that they were instructed by Christ that baptism may be given in any kind of washing.

How did the apostles baptize?

History tells us that they baptized in three different ways; by immersion, in dipping people under water, by sprinkling, when they baptized over three thousand people in one day, and by pouring water

on the principal part of his body, as they baptized the sick or those in prisons, where immersion was impossible.

Why did the church give up the baptism of immersion?

Because immersion is dangerous to weak and sickly people, because it cannot be carried out in very cold climates and because it cannot be administered at all times and under all circumstances. If immersion cannot be administered at all times and under all circumstances, and if baptism is so necessary for salvation, certainly the church was justified in replacing it by a more convenient form.

Immersion is the proper way of baptizing, because the whole body should be washed?

The whole body need not be washed, because the soul is cleansed in baptism and not the body. The outward washing of the body symbolizes the inward cleansing of the soul, and the grace of the Holy Ghost gives new life to the soul.

St. Paul recommends immersion, because it symbolizes the burying of sin and the resurrection to life?

St. Paul does not recommend immersion more than any other form of baptism, he simply says that baptism symbolizes the burying of sin and the resurrection to life, but any of the above forms of baptism symbolize this.

The words of Jesus, "To be born again by the water and the Holy Ghost," only mean that we should forsake sin and believe, but not be baptized?

If Christ had meant by the above words a mere forsaking of sins, He would have said so, and the apostles would not have begun at once to baptize by water and the Holy Ghost.

St. John said: I baptize you in water... but Jesus will baptize you with the Holy Spirit. The baptism of water therefore would not be necessary?

The words of St. John mean that his way of baptizing did not impart the Holy Spirit, but that the baptism of water commanded by Christ would give the Holy Spirit. In both baptisms the application of water was used.

The Bible does not say that the apostles were baptized?

The apostles did many things that are not recorded in the Bible; certainly they obeyed Christ and baptized one another after He told them to baptize all nations.

Baptism is not absolutely necessary because we are justified by faith?

If we were justified by faith, the command of Christ to baptize,

to forgive sins, to commemorate the death of Christ, to do penance would all be idle talk and to no purpose. St. Paul said: by faith you are justified, but he meant a faith in Jesus Christ and in all the works that Christ commanded us to do, as he explains it in Heb. 9. And as St. James says: Faith without good works is dead. The devil too has faith, but that does not justify him.

But St. Paul said: By the works of the law no flesh shall be justified.

Rom. 3. 20.

St. Paul meant the works of the old law, but not the works that Christ commanded us to do.

St. Paul said: In Christ all men are made free from sin. If we are made free from sin in Christ, baptism, good works and penance are not necessary?

We shall be made free from sin in Christ provided we do the works commanded by Christ. The works Christ commanded are: faith, repentance, baptism, penance, etc.

Do Catholics believe that they can be saved by good works only?

Not by good works alone, but by the grace of God, and by those things commanded by Christ.

B I B L E.

Is not the Bible sufficient to teach us what we have to believe in order to be saved?

No, because in the Bible are many words and sentences of essential truths, which can be explained in different ways, and many things in the Bible are hard to understand, especially for those not versed in history, philology, theology, etc

Can we Protestants be certain that we have the right and complete Bible?

No, you are not certain of the exact canon or set of the 72 books that constitute the Bible. You do not know whether the translation of your Bible is the correct one; and you are not certain of the true interpretation of the Bible.

Why can Protestants not have a certainty of the exact set of books that constitute the Bible?

Because Protestants were not present when the original copies of the Bible were collected, and it is impossible now to find the exact number of original copies.

Why can Protestants not be certain of the true sense of the Bible?

The very fact that Protestants to-day divided in so many sects,

contradicting each other in essential things, and each claiming to draw the true sense out of the Bible, is proof that they have not the true sense of the Bible.

Can Protestants have a certainty of the true sense of the Bible by translating it now from the original languages?

They cannot, on account of the impossibility of finding all the original copies, and the impossibility of finding Hebrew and Greek scholars well versed in the languages, dialects, expressions and circumstances of those early people.

Did God appoint a judge on earth to preserve and to explain with certainty the true sense of the Bible?

Yes, God appointed St. Peter and his successors to be the teachers of the Church, whose faith shall not fail, and with whom the spirit of truth shall abide forever.

Does not the Holy Ghost inspire every individual to understand the true meaning in reading the Bible?

If the Holy Ghost had inspired the two hundred leaders of the different protestant denominations of to-day they would all believe alike, and there would be but one Church. The Holy Ghost does not inspire contradictions.

What benefit is derived from the fact that Christ provided an infallible teacher to explain the Bible?

The benefit of such a teacher is that doubts are cleared up about certain texts and portions of the Bible, that all disputes which cause sects and divisions are finally settled and the truth and one Church are maintained. Without this infallible teacher there would be as many religions as there are opinions, life-long doubts, rejection of some parts of the Bible and an uncertainty about everything, and finally rationalism and unbelief.

Are Catholics forbidden to read the Bible?

The Catholic Church forbids to read those Bibles that contain errors and she forbids it to such people to whom the reading would be dangerous. Experience teaches that injudicious reading of the Bible misled and perverted many. St. Peter had the same experience in his days. See 11 Peter, 3, 16.

Do Catholics encourage the reading of the Bible?

Catholic priests are bound to read daily a portion of it; in convents the Bible is daily read in public, every Sunday and holiday in church a part of the Bible is read to the people, in Catholic schools children are daily to learn and narrate the essence of certain chapters of the

Bible history, and in every Catholic house is found either an extract of the Bible or the Bible itself, or a prayer book taken from the Bible.

Are the teachings of the Catholic Church founded on the Bible?

Nearly all the truths of the Catholic Church are founded on the Bible. Some are founded on divine tradition, which are truths revealed by God to man but not contained in the Bible.

Who explained the Bible to the Jews in the old Testament?

The High-Priest and the Synhedrim, which was a council consisting of seventy-two civil and ecclesiastical judges. In the book Deuteronomy we read that the Jews were commanded under pain of death to obey the decision of the Church in doubtful matters. Deut. 17, 8.

When was the Bible gathered and published in the present canon or set of books?

The first three hundred years after Christ the New Testament existed only in scattered fragments spread over different parts of Christendom. Meanwhile many not genuine books under the name of scripture were circulated, as the spurious gospel of St. Peter, and the gospel of St. James and of St. Mathias. In the year 397, in a council of Carthage, the Church separated the chaff from the wheat, and declared which books were genuine, canonical and inspired.

How do you know that the Catholic canon of the Bible is the correct one?

The present Catholic canon of books is the same as the canon approved by Pope Eugene in the year 1546 at the Council of Trent, and the canon approved by Pope Eugene is the same as the canon approved and published by Pope Gelasius in the year 494, and the canon of Pope Gelasius is the same as the canon of the Vulgate or Latin edition compiled and translated by St. Jerome and approved by the council of Carthage in 397.

How did St. Jerome and the council of Carthage, in 397, collect and approve the canon of the Bible?

St. Jerome was one of the most learned scholars of Hebrew, Greek, Latin and the languages then living. He visited the localities where the genuine letters and writings of the apostles were still existing. With the greatest care he collected all the copies he could find, examined and translated them as truly, and as correctly as human science can do. (This Latin translation is still existing and is called the Vulgate edition.) Then the Catholic Church examined the Vulgate edition, and finding it correct, followed for future ages.

What benefit was it to follow the Vulgate edition for future ages?

Modern languages continually undergo changes in the meaning of words, so that certain words mean a different object now from what they meant some years ago. The Latin language does not undergo such changes, but retains the same meaning of words; therefore, it was wise to follow the Vulgate edition for future ages. This will help partly to preserve the Bible from faulty translations and from wrong interpretations.

Is not everyone allowed to put his own private interpretation upon the Bible?

No, this is a false principle, and this principle has given us more than two hundred different, conflicting Christian sects, all claiming to be the religion of Jesus Christ. The true meaning of the Bible must be given by the living voice of the Catholic Church, who received the authority to explain it. As Christ said: "Going, therefore, teach ye all nations... teaching them to observe all things whatsoever I have commanded you." Math. 28, 18.

Can a man be saved without reading the Bible?

Yes, in the first 300 years after Christ there was no complete set of the Bible of the New Testament, and in the 1500 years before printing was invented Bibles had to be copied with the pen and few people could have one. Many could not read, many could not be supplied with Bibles, this cannot be done even now where printing is in progress. Jesus did not tell us to read the Bible, but He told us to hear the Church.

But we are told to "search the Bible."

Jesus said this to the Jews when they asked Him if He was the true Messiah. He told them to search the Bible, and see what the prophetesies said of Him. Christ never told us to read the Bible, but He strictly commanded us to hear His Church, and to obey its teachings.

In what language was the first Bible written?

Some books were written in Hebrew or Chaldaean, some in Greek and some in Latin.

Who guarded the integrity of the Bible during the 1500 years before the reformation?

The Catholic Church as the sole guardian and depository of the Bible during all that time until the reformation, and since then.

Did the reformation bring the art of printing?

No, one hundred years before the reformation the art of printing was invented by a Catholic.

Was Luther's Bible the first Bible ever printed?

No, before Luther's Bible appeared no less ~~than~~ fifty-six editions of the Bible had appeared on the continent of Europe, of these twenty-one editions were published in Germany, one edition in Spanish, four editions in French, twenty-one editions in Italian, five editions in Flemish and four in Bohemian.

When was the Bible translated into English?

In the eighth century the venerable Bede translated the Bible in the Saxon, which was then the language of England. Archbishop Arundle of Canterbury (1394) says that Queen Anne diligently read the four gospels in English. Sir Thomas More speaks of ~~an~~ English version of the Bible in his time.

CHURCH.

What do you mean by the word Church?

By Church we generally mean the society which Christ founded to make known His teachings to mankind. This Church is divided into teachers and people who are taught.

Does the Bible speak of a Church?

Yes, Jesus said: "Thou art Peter and upon this rock I will build my Church." Math. 16, 18. St. Paul speaks of "The Church of the living God." Tim. 3, 15. And in Heb. 12, 22, he calls it "The Church of the first born." In Eph. 5, 25, he says: "Christ loved His Church." And Christ compared His Church to a fold of sheep: "There shall be one fold and one shepherd." John 10, 16.

Does the Bible say that Christ founded a Church?

We read in the Bible that, when Christ was about to start His Church, he selected twelve officers or apostles; that Christ commanded these officers to teach others and to make them observe all things that He told them; that Christ gave to His apostles a certain power, as His words indicate: "All power is given to me in heaven and in earth." Math. 28, 18. And: "As my Father hath sent me, I also send you;" John 20, 21. That Christ appointed a president for His church and His apostles, when He said to Peter: "Thou art Peter, and upon this rock I will build my Church." By rock he meant that Peter should be the foundation, the chief of His Church. Christ also wished that Peter should preside over the apostles and over the whole flock, when He said: "Feed my sheep," that is: teach my apostles, and: "Feed my lambs," that is: teach my people. Again He said: "Feed my lambs, feed my sheep," that is: teach the whole flock, apostles, bishops, priests and people.

Did this Society or Church really begin to exist?

In the Acts we read that on Pentecost the Apostles began to exercise their mission, the Church prospered and increased, bishops were appointed. When the apostles died, others took their places, and this Church kept on in its mission for the last 1900 years.

How do you prove that this Church always existed since the days of Christ?

This is proved:—

1. By the history and documents of the Church relating to its rulers; by its events in every century and in every year since the days of Christ.

2. By the uninterrupted succession of popes and bishops who ruled the Church since the days of Christ.

3. By the succession of the fathers and doctors of the Church, who defended and explained the teachings of Christ in every century, to the present day.

4. By the general and particular councils during the last nineteen hundred years, in which errors of faith and discipline were corrected and the genuine teaching of Christ maintained.

I cannot see from the Bible that Christ gave a special power of supremacy to Peter?

Did not Christ say to Peter: "Thou art Peter, and upon this rock I will build my Church"? Did Christ not say to Peter: "Peter, feed my lambs, feed my sheep," is to teach the whole Church, priest and people? Did not Christ say to Peter: "To thee I will give the keys of the kingdom of heaven, whatever thou shalt bind on earth, shall be bound in heaven, and whatever thou shalt loose on earth, shall be loosed also in heaven"?

Does the Bible say that St. Peter was the chief of the apostles and exercised supremacy over them?

St. Peter presided over the election of Mathias. He was the first to address the assembled multitude after the descent of the Holy Ghost. He spoke in the name of all the apostles before the Synhedrim at Jerusalem. He presided over the first council of the Church. Acts 15. He decided doubtful opinions, Acts 15, 7. St. Paul consulted Peter about certain practices, and the history of the early days of Christianity tells us that after Christ, Peter was considered the chief leader and teacher of the Church.

How do you prove that the Catholic Church is the right Church?

The Catholic Church alone was started by Christ and existed the last 1900 years. The Catholic Church alone has never changed her

teachings, all her members believe in one and the same truth. The Catholic Church alone has saints through whom God has wrought true wonders, as related in the life of the saints. The Catholic Church alone is spread all over the world and comprises not only one or two countries, but all nations. The Catholic Church alone maintains and teaches not only a part, but the whole genuine truth preached by Christ. The Catholic Church alone can historically prove an unbroken succession of rulers, popes and bishops since the days of Christ. The Catholic Church is the only society that during nineteen hundred years faced all storms of dissensions, schisms, paganisms, persecutions and still is as full of vigor as on the day of Pentecost.

How do you prove that none of the denominations outside the Catholic Church can be the true Church?

1. Because none of these denominations was founded by Christ, but all were started by the individual opinion of some men.

2. Because in all other denominations the tenets of faith are altered, changed and revised according to the notions of some individuals. Christ's teaching cannot be altered.

3. Because other denominations possess only fragments of Christ's teaching, not the whole truth; some believe in baptism, others do not, some believe in communion, others do not, etc.

4. Because some of the denominations have existed only during the last 50 or 100 years, and certainly the Church of Christ was not hidden during the other 1800 years.

5. Because some of the denominations exist only in one or two countries of the world, and certainly the true Church of Christ should exist all over the world, as far as possible, because Christ wants all men to be saved.

6. Because these denominations have no more the teachings of the apostles and of the first Christians. They claim to follow the Bible, but they explain the Bible to suit their own opinions.

Does the Bible say that we should submit our opinion to the Church?

St. Paul says: "Obey your prelates, and be subject to them." Heb. 13, 17. Jesus said to the apostles: "Going therefore, teach all nations . . . Teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world." Math. 28, 18, 19. "He that heareth you, heareth me, and he that contemneth you, contemneth me." Luke 10, 16. If we are to hear the Church and observe her teaching and not to condemn her, and if Christ is with her forever, certainly we should submit our opinion to the Church.

But this submission checks investigation and freedom of human thought.

Everybody should investigate the truths of the Church, its reasons, its meanings, and its history; but when they meet truths hard to understand, they should ask the opinion of the Church, who received from Christ the command to teach and to explain the truth.

Have I not as much right to my opinion as another has to his?

As long as a fact admits of different opinions you have a right to your opinion, but if a truth is once explained and decided by a competent authority like the Church, then you must submit. Children, insane and criminals all claim to have a right to their opinion; would you claim that they are always right, because they have a right to their opinion?

Christ should have given us a certainty about His doctrine so that no opposing opinions and no misunderstandings could come up.

Christ did give us a certainty and an infallible teacher about his doctrine. He provided, that in case of doubt, some one should be able to explain it with perfect certainty.

Is the Bible this infallible teacher?

No, because many texts in the Bible need explanation, many things in the Bible are hard to understand, and the two hundred different denominations in our country who all draw their belief from the Bible and contradict each other, is proof that the Bible is not the infallible teacher.

To whom did Christ principally give the infallibility to teach the word of God without error?

To St. Peter, the first Bishop of Rome, and to his successors.

Does the Bible say that St. Peter was infallible in teaching?

In St. Luke 22, 31, Christ said to Peter: "Simon, Simon, behold, Satan has desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and thou being converted, confirm thy brethren." In Math. 16, 17, Jesus said to Peter: "Blessed are thou, Simon Bar Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven, and I say to thee: that thou art Peter (rock) and upon this rock I will build my Church, and the gates of hell shall not prevail against it, and I give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." This proves that Peter was strengthened by Christ that his faith may not fail, that he should strengthen the faith of his brethren, that Christ confided His

Church to Peter as on a rock that will never be shaken by false teachings or by the gates of hell. In St. John 21, 15, Christ said to Peter: "Feed my lambs . . . feed my sheep," which means to teach the whole Church. If Peter was charged to teach the whole Church he must have been able to teach without error, or else we could not be obliged to believe whatever he taught. The fact that the Church in the last 1900 years taught the same unchangeable doctrine, is proof that her leaders never erred in matters of faith.

How could Peter be infallible if he swore he knew not Christ?

Infallibility does not mean impeccability. St. Peter was infallible in teaching matters of faith and morals, but he was not free from committing sin. Furthermore, when Peter denied Christ, he had not yet received the Holy Ghost, who was to preserve him free from error in teaching the Church, and Christ had not yet given him charge over His flock.

What does the teaching (ex cathedra) mean?

It means when the Pope teaches doctrines of faith and morals which are to be accepted by the whole world. The Pope's private conversations, etc., are not infallible teachings.

Infallibility creates ignorance, because people stop investigating the truth?

Contrary, by accepting infallibility, people investigate on a solid basis and in the light; without an infallible guide, people investigate in the dark. Protestantism has investigated during the last four hundred years, and the result is that there are about two hundred different denominations, each claiming to be right, and all contradicting each other.

But formerly Catholics did not believe in the infallibility of the Pope, and now they do.

Formerly the infallibility of the Pope was not publicly declared an article of faith, nevertheless, the Popes were always infallible. The infallibility of the Pope is, therefore, not a new doctrine, but a clearer definition of an existing truth.

But some Popes were sinful men.

Infallibility does not consist in the exemption from sin.

I grant that Peter was infallible, but I do not believe that his successors, the Popes, are infallible.

The infallibility of St. Peter must last in the Church to the end of the world, as long as souls need to be taught correctly, and as long as Christ's teachings have to be preserved free from error.

It would have been unjust, if Christ had provided the first Christians with an infallible teacher, and left all the succeeding generations at the mercy of erring opinions. Moreover, Christ promised that he would send to his Church the spirit of truth that would abide with her forever. John 14, 16, 17.

How many Popes governed the Catholic Church since the days of St. Peter?

About two hundred and fifty-eight.

Did not the Catholic Church fall into superstition and idolatry about the year 1500.

The Catholic Church did not fall into superstition or idolatry; her history and her articles of faith prove that at the time of the reformation she taught the same doctrine as she does now and as she did in the very days of the apostles and first Christians.

Were there not many abuses in the Catholic Church at the time of the reformation?

Abuses of individual members exist in every church. Christ compared his Church to a net, wherein there are good and bad fishes. The Church never approved of the abuses of these individuals, and with right were they excommunicated from the Church.

Have the Protestant denominations the same teachings as the first Christians had?

The first Christians believed in baptism necessary to salvation, many denominations to-day do not believe it. The first Christians believed that in communion they received the real body of Jesus Christ, all the sects to-day believe that they receive ordinary bread. The first Christians believed in praying for the dead, the sects to-day do not believe in it, etc.

What does it prove if a denomination revises its tenet of faith?

It proves that its former tenet was wrong, or if the former tenet was right, the revised one is wrong. The true tenet of faith that Christ and the apostles gave us, cannot be revised nor changed. Matters of faith necessary for salvation, are always true and cannot be changed. Disciplinary matters, however, accept changes according to circumstances.

But does not the Catholic Church bring up new articles of faith?

She does occasionally define matters of faith, but these truths existed in the Church from the beginning. In disciplinary matters, of course, new laws can be made or revoked according to circumstances.

HOLY EUCHARIST AND HOLY COMMUNION.

What difference is there between the Communion of Catholics and that of non-Catholics?

Non-Catholics believe that in communion they eat ordinary bread and drink ordinary wine; Catholics believe that in communion they eat the real body of Christ and drink the real blood of Christ.

Did Jesus promise that He would give us His body to eat and His Blood to drink?

Yes, in St. John, chap. 6, Jesus said: "The bread which I shall give is my flesh for the life of the world." When the Jews doubted that Jesus could give them His flesh to eat, our Lord answered them saying: "Truly, truly I say to you: except you eat the flesh of the son of man and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life for my flesh is truly a food and my blood is truly a drink."

Did Jesus later give to His apostles His body to eat and His blood to drink?

We read in Math. 26: "And whilst they were at supper, Jesus took bread and blessed and broke: and gave to His disciples, and said: Take ye, and eat. This is my body. And taking the chalice, He gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the New Testament, which shall be shed for many unto remission of sins."

Does not eating and drinking mean to believe in the body and blood of Jesus?

If eating and drinking meant to believe, Jesus would not have said: "my flesh is a food indeed, and my blood is a drink indeed," and He would not have said to the Jews: "Amen, I say to you, unless you eat the flesh of the Son of man, and drink his blood, ye shall not have life in you, and the apostles would not have begun at once to bless, to break and to eat this bread.

But Christ said: It is the spirit that giveth life, the flesh profiteth nothing?

Eating the flesh of Jesus without faith profiteth nothing, but eating it with faith giveth life.

At the last supper Jesus meant to say, this means my body, this means my blood?

If Jesus had meant to say, this means my body, He would have said so, but He purposely said: this is my body, this is my blood. Long before the last supper Christ promised the people that He would give

them His body as a food indeed and His blood as a drink indeed. If Christ had meant to say, this means my body, the Syriac language had at least forty words to express the word "means," but He used the word *is*. In such an important matter Jesus wished to speak plainly, and not mislead thousands of souls by ambiguous words. The Church of Jesus during the last nineteen hundred years constantly believed that the word *is* must be taken in the literal sense. The apostles believed it to be the real body of Christ, as St. Paul says this bread is more than ordinary bread, but a bread that causes damnation if received unworthily.

How can God give us His own body and blood to eat and to drink?

Did not God feed five thousand people with five loaves of bread and two fishes, did He not change rivers into blood in Egypt, is not God almighty and able to do all things, is a thing impossible to God, because we cannot see its possibility?

But the word "is" often stands for "means," as in Math. 13, 18: The acre is the world?

In this case the context and the nature of the sense indicate that the acre signifies the world, but in the words of the institution the context indicates that it is indeed the body and blood of Jesus. Never was it found in the Bible nor in profane or sacred authors that the word *"is"* has the same sense as the word *"means,"* except the context requires a different sense.

When Jesus held the bread in His hands, and broke it, He would have broken His own body, according to the sense: this is my body?

When Jesus broke the bread, He only broke the outward forms of bread, but not His body; to our eyes it seemed broken, but the appearances only were broken.

How could Jesus be present in different places at the same time?

How God can be present in many places at the same time is impossible for me to explain; but we know that in God all things are possible. The sun can send its light and warmth in many places at the same time and still be the only one sun.

St. Paul calls it bread, and not the body of Jesus, when he says: "Who-soever shall eat this bread"?

St. Paul with emphasis calls it *"this bread,"* meaning something more than ordinary bread. In the same chapter he complains that some people do not discern between this bread and ordinary bread, and he threatens some who eat of this bread unworthily to be guilty of the body and blood of Christ. Ordinary bread could not make them guilty of the body and blood of Christ.

I believe that Jesus gave his body and blood to His apostles, but I do not believe that priests can do this, and give the body and blood of Jesus to the people?

Did not Jesus command his apostles to do what he did, when he said: Do this in commemoration of me? Did not Jesus command us to eat his body and drink his blood in order to have life in us? How could we in these days eat the body of Jesus and drink his blood if priests had not the power to change bread and wine in the body and blood of Christ? Did not Jesus say to his apostles, all power in heaven and on earth is given to me, as the Father has sent me, so I send you? Jesus gave this power to his apostles, and they gave it to the priests.

The bread and wine in communion is only a remembrance of Christ.

It is a remembrance of Christ, but, it is also the true body and blood of Christ. If it were only a remembrance of Christ, Jesus would not have said: "This is my body, this is my blood."

Did the first Christians believe that the bread and wine in the Eucharist is really the body and blood of Christ?

Historians of the early ages, as St. Justin in the year 150, says: The faithful receive communion not as an ordinary bread, or an ordinary drink, but we were instructed that it is the flesh and blood of Christ. St. Irenaeus (200) writing about the Gnostics says: They refuse to acknowledge that the bread in Communion is the body of their Lord and the chalice His blood. Many other early historians write in the same spirit, and say that Christ is united with us in communion not only through faith, but really and indeed. Some of these historians say that as water was changed into wine so the bread is changed in the body of Christ. Others again speak of the adoration that we should give to this Holy bread and wine.

The Liturgies in the sixteenth century up to the time of the apostles contain prayers and ordinances, how to change or consecrate the bread and wine, as: "Come, Holy Spirit, consecrate, change, transform by thy almighty power the bread and wine into the body of Jesus, born of the Virgin Mary, and in the blood which was shed for our salvation." These words clearly explain the faith of those early Christians.

The Armenians, the Greeks, the Jacobites and other sects that separated from the Catholic Church in remote ages, retained and still believe that the bread and wine is changed into the body and blood of Christ. This shows that the early Christians believed in a real change of the bread and wine.

How could Jesus be present under so many wafers, and in so many different churches at the same time?

To God there is no space from one church to another, or from one wafer to another. He can be present in a thousand places at the same time. God can do many things of which we do not understand the how.

How do you prove that the body of Jesus remains present in the wafer and can be preserved as such for some time?

The words of Jesus: "This is My body," really changed the bread in the body of Jesus, and it remained so, as long as Jesus did not change it back; therefore, the body of Jesus remained present in the wafer as long as the appearances of bread remained.

Further, we know that the first Christians carried this consecrated bread to the sick, to prisoners, and kept it in precious vases in order to give it to the faithful at the point of death. This shows that they believed Christ remained present in the wafer even after the consecration and communion.

Will the body of Jesus in us after Communion be subject to the laws of digestion?

No, only the appearances of bread will be subject to a change, but not the body of Jesus.

Does the Bible say that Jesus will dwell in our hearts after Communion?

Yes, in St. John 6, 57, we read: "He that eateth my flesh and drinketh my blood abideth in me and I in him."

I believe that Jesus is present in the bread, but I do not believe that the bread is changed into the body of Jesus.

Jesus holding bread in his hands said: "This is my body." If it was then the body of Jesus, it could no longer be bread, or else the words of Jesus, this is my body, were not true.

It is idolatry to adore bread in Communion.

It would be idolatry to adore ordinary bread, but this being the body of Jesus, it is no idolatry.

Why do Catholics receive the bread only and not the wine in Communion?

1. Because there is no law in the Bible commanding that all people should receive the bread and wine in order to be saved.
2. Because the early Christians often gave Communion in the form of bread only, or in the form of wine only.
3. Because the priest receives the bread and the wine in the name of the people, as the apostles did.
4. Because Christ is present whole and entire under the appearances of bread.

Did not Jesus say: "Unless you eat my body . . . and unless you drink my blood?" Is not this a command that we should receive both forms of bread and wine?

In the same chapter Jesus said: "If any man eat of this bread he shall live forever . . . the bread which I shall give you is my flesh for the life of the world." This shows that by eating the bread, we shall already have life. That the word and means or is explained by St. Paul, saying: "He that eateth this bread, or drinketh this chalice unworthily, is guilty of the body and blood of the Lord." 1 Cor. 11, 27.

Did not Christ command that we should eat His body and drink His blood?

Yes, and Catholics do receive the body and blood of Christ by receiving communion only under one species. Because where the body of Christ is, there is His blood also. The expression: "And they all drank of it," Mark 14, 23, means the apostles and not all the people.

Catholics receive only half of the sacrament by not taking the wine.

By receiving the bread Catholics receive the body of Jesus, and where the body is there is also His blood.

But Jesus consecrated the bread and the wine, and told His apostles to do the same.

Only the apostles were commanded to do this, but not all the people, for this reason the bishops and priests in mass consecrate the bread and the wine in the name of the people. As St. Paul says that ministers are chosen by God to offer sacrifices for the people. Heb. 5, 1.

Why did Catholics give up the practice of receiving wine in Holy Communion?

1. Because the apostles did not always give the wine to the people, as in cases of sickness and in prisons, where the wine could not be administered.
2. Because of the danger of spilling the blood of Jesus in administering it.
3. Because of the great aversion to drink of the same cup of which the diseased drink.
4. Because in some countries it is hard to preserve or to procure wine.
5. Because some people cannot drink wine.
6. Because Jesus gave to His Church the power to regulate these things.

SACRIFICE OF THE MASS.

What do Catholics mean by a sacrifice?

A sacrifice is the oblation of a sensible thing made to God through a lawful minister by a real change in the thing offered, to testify to God's absolute authority over us, and our entire dependence on Him.

Does God want sacrifices of us?

At the very beginning of the world there were sacrifices offered up to God, as Cain and Abel, Noe, Abraham, etc. God himself regulated the sacrifices of the Old Law. The sacrifices of the Old Law were to typify the sacrifice of the cross, where Christ offered His body and blood to God for the sins of the world. This sacrifice of the cross is daily offered to God for the living and for the dead.

Does the Bible say that a sacrifice should be offered in the New Testament.

In the prophecy of Malachy we read that the sacrifices of the old law shall be abolished, that a new sacrifice shall take their place, and be offered in the whole world: "I have no pleasure in you, sayeth the Lord of Hosts: and I will not receive a gift of your hand. For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is a sacrifice, and there is offered to my name a clean oblation."

Did this prophecy of Malachy come to pass?

Yes, the Jewish sacrifices are all abolished, the new sacrifice is the death of Jesus Christ, which is commemorated in holy mass every day and offered to God in every Catholic place of worship, from the rising of the sun even to the going down.

According to the teachings of Catholics, Jesus has daily to suffer and die.

No, in mass Jesus does not suffer nor die, but His sufferings and death on the cross are commemorated and offered again to God the Father for the remission of sins.

St. Paul says: But Christ . . . by His own blood entered once into the holies, having obtained eternal redemption, Heb. 9, 12, and in verse 28: So also Christ was offered once to exhaust the sins of many, and in Chap. 10, V. 14: For by one oblation He hath perfected forever them that are sanctified," all this shows that the one sacrifice on the cross was enough and no other sacrifices are needed.

The one sacrifice of the cross is enough to redeem all men, but it must be commemorated and applied to our souls, as Jesus commanded it, saying: "Do this in commemoration of me." This is done every day in mass.

Christ died for our sins, therefore, we are saved, and mass is not necessary.

If those words: Christ died for our sins, therefore we are saved. were all we need to do and believe, there would be no need of preaching, or of having churches, no need of leading a holy life; all people would be saved; there would be no hell; the greatest wrongdoers would be on the same footing as the most honest men. Christ, however, beside His death on the cross, commanded us to do many other things in order to be saved.

But St. Paul says: For it is fitting that we should have such a high priest who needeth not daily (as other priests) to offer sacrifices first for his own sins and then for the people, for this He did once in offering Himself; daily mass, therefore, is not necessary.

St. Paul speaks of Jewish sacrifices, and of Jewish high priests, who were no longer needed on account of their imperfections. Priests do not offer a new, but the same sacrifice of Jesus on the cross, as they were commanded to do.

Does St. Paul say that ministers should, beside preaching, also offer sacrifices to God for the sins of the people?

St. Paul (Heb. 5, 1) says: "For every high priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sin." Therefore, ministers should not only preach, but also offer the holy sacrifice.

If the sacrifice of the mass is necessary then the sacrifice of the cross was not sufficient to reconcile us with God.

The sacrifice of the cross was sufficient to reconcile us with God, but Christ wished that His sacrifice of the cross should often be commemorated in remembrance of Him, and as St. Paul says: "For as often as you shall eat this bread and drink the chalice, you shall show the death of the Lord, until He come." 1 Cor. 11, 26. As faithful children, therefore, we often commemorate and offer the unbloody sacrifice of the cross to God for the welfare of the world.

CONFESSION.

Who can forgive sins?

Only God can forgive sins, and those to whom God has given the power to do so.

To whom did God give the power to forgive sins?

To the apostles, to bishops and to priests.

Does the Bible say that God gave power to men to forgive sins?

In John 20, 22, 23, we read: "Jesus breathed on the apostles and said: Receive ye the Holy Ghost; whose sins ye shall forgive they are forgiven them, and whose sins ye shall retain they are retained."

And again Jesus said to His apostles: "To Me is given all power in heaven and on earth, as My Father hath sent Me, so I also send you." John 20. 21.

Jesus was sent to forgive sins, and He sent the apostles to forgive sins.

Christ meant that priests should forgive sins through baptism, but not in confession

The Bible speaks of two distinct forgivings of sins, namely: sins committed before baptism, when it says: "Every one of you be baptized unto the remission of sins," and sins committed after baptism, when Jesus said: "Whose sins you shall forgive they are forgiven them."

Jesus Christ forgives our sins, and not the priest.

Jesus Christ forgives our sins, providing we confess them to the priest, if we have a chance to do so. If the President grants pardon to a man condemned to death and empowers the Governor to execute this pardon, the condemned man will be pardoned only when the Governor executes his power of pardoning.

The Bible says that the forgiveness of sins shall be preached to all nations; if the forgiveness is granted in preaching, confession is not necessary.

By preaching the forgiveness of sins, Christ meant the forgiveness of sins either through baptism, or through confession, or through any other means established by Him.

According to the Bible, to forgive sins means to excommunicate sinners, or to take them in again.

Christ gave to His apostles a twofold power: The power to forgive sins, when He said: Whose sins you shall forgive they are forgiven them, and the power to excommunicate, when He said: Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.

In the Acts we read: Do penance, and every one of you be baptized . . . unto the remission of sins; sins, therefore, are forgiven by doing penance and by being baptized.

Jesus speaks here of sins committed before baptism, and not of sins committed after baptism; because none of those people to whom He spoke were baptized.

To Mary Madgalen sins were forgiven, because she loved much; sins, therefore, are forgiven by love.

By the outward manifestation of her great sorrow, Mary Magdalen made a confession to Jesus, and Jesus knowing her sins, forgave her. Love alone, therefore, is not sufficient, but sorrow, confession if possible, satisfaction and a firm will to sin no more.

The Bible does not say that we shall confess our sins.

The words of Christ: Whose sins you shall forgive, and whose sins you shall retain, imply that we should confess our sins. How could a priest forgive or retain sins, if people did not confess them?

The fact that early Christians and Catholics during the last 1900 years confessed their sins, is proof that Christ instructed the apostles that sins should be confessed.

St. Paul says: "Prove yourself before eating of the bread"; he did not say: Go to confession.

St. Paul meant a proving according to Christ's teaching; that is to prove and examine our conscience, and if we find any sins we should confess them before eating of this bread. St. Paul would not contradict Jesus, who commanded the apostles to forgive sins.

In the Our Father we say: Forgive us our trespasses as we forgive those who trespass against us. Sins, therefore, are forgiven by forgiving others.

The words in the Our Father mean that if we wish God to forgive our sins we must first forgive our neighbor.

If sins can so easily be forgiven confession will cause relapses into sin.

No, a good confession requires a sincere sorrow and a firm will to sin no more; the more a sinner feels and expresses this sorrow in confession the less he will fall into sins.

We do not read that the apostles went to confession.

We know that Jesus told the apostles to forgive sins, and certainly they forgave sins to another, if they committed any.

Is a priest allowed to charge money for the forgiving of sins?

No, this would be simony, a great crime, and severe punishments will be inflicted on a priest who would do so. The charges made against Catholics that they have to pay for the forgiving of sins is a lie.

Can a priest forgive the sins of theft if the thief does not intend to give back the stolen property?

No, the stolen property must, if possible, be restored to its owner or a promise given to restore it, before the sin can be forgiven.

Does the Bible say that some sins are mortal?

Yes, the Bible says that some sins deserve death and that they exclude the sinners from the kingdom of heaven. In St. Paul to the Galatians (5, 19) we read: "Those who commit such sins . . . shall not inherit the kingdom of heaven." And in 1 Cor. 6, 9, St. Paul enumerates a number of mortal sins that debar a man of the kingdom of heaven.

Does the Bible say that some sins are venial; that is more easily forgiven?

Yes, we read in Prov. 24, 16: "The just man falls seven times, and rises again." This shows that people commit certain sins and still are called just men. If, however, a man commits a mortal sin he is no longer called a just man. See also St. James, 3, 2.

Does the Bible say that God punishes mortal sins by eternal and temporal punishments?

In 2 Sam. 12, 9, we read that David was guilty of murder, which deserved the pains of hell. Nathan warns David of the danger. David repents and says: I have sinned against the Lord. Nathan replies to David: The Lord also has taken away thy sin, that is, the eternal punishment of hell. Nathan says further: "Thou shalt not die. Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing the child that is born to thee shall surely die," which is a temporal punishment.

INDULGENCES.

What are eternal punishments due to sin?

Eternal punishments are the everlasting pains of hell.

What are temporal punishments due to sin?

Temporal punishments are the ills of life: sickness, losses, shortcomings, fires, war, damages, oppressions . . . and the pains of purgatory.

In how many ways are forgiven the temporal punishments due to sin?

By penance, by prayer, by good works, by indulgences, etc.

Did Christ give to His apostles the power to grant indulgences or the forgiveness of the temporal punishments due to sin?

Yes, Christ gave this power when He said to Peter: "I will give to thee the keys of the kingdom of heaven and whatsoever thou shall bind upon earth shall be bound in heaven, and whatsoever thou shall loose upon earth shall be loosed also in heaven." Math. 16, 19. By these words Christ gave to Peter the power to remove whatsoever may hinder people from entering heaven.

Is it lawful for the Church to charge money for the granting of indulgences?

No, the Catholic Church has at all times forbidden such abuses.

Did not the Pope charge money for the granting of indulgences when he wished to build St. Peter's Church?

He did not, but he ordered that people who wished to gain an indulgence should first have their sins forgiven by a good confession, then as an act of penance they might pay this, as there were many other means to have the temporal punishments forgiven.

But Tetzel, a Dominican monk, told the people that any one paying a dollar could gain an indulgence of their past, and even of their future sins.

If Tetzel really said this he acted contrary to the teachings of the Church, who never approved of such teaching. Good authorities tell us that Tetzel never said it. In the thesis which Tetzel published in 1517 he states that for the gaining of an indulgence is required: sorrow, a good confession and communion, fasting, visiting the church, and that an indulgence does not forgive sins, but only the temporal punishments of past sins, and not of future sins.

Why does not God forgive sins without the mediation of priests and popes.

God could easily do so, but He had good reasons in leaving it to the ministry of priests. First, priests act in the name of Jesus and they correct the sinner in his evil ways. Secondly, they impose a penance on the sinner, as Jesus would do if He were still on earth. Thirdly, the sinner has more certainty about God's friendship, and is not left in a life-long doubt about the forgiveness of his sins.

Indulgences forgive the temporal punishments imposed by the Church, but not those imposed by God.

When Christ gave the power of forgiving punishments He said: "Whatsoever you shall loose on earth shall be loosed in heaven." whatsoever means all kinds of punishments, those imposed by the Church as those imposed by God.

What do you mean by the treasury of merits in the Church?

By this treasury we mean the infinite merits of Christ, the superabundant merits of the Blessed Mother Mary, and of the Saints. Christ gave to His Church the power to distribute these merits to penitent sinners, and remit to them the temporal punishments due to their sins.

People will loose the spirit of doing penance, seeing how easily temporal punishments can be forgiven.

No, to gain an indulgence is required a contrite heart free from

sin. To people who are thus disposed the time of penance can be easily shortened.

EXTREME UNCTION.

Does the Bible say that priests should pray over the sick and anoint them with oil?

In St. James 5, 14, 15, we read: "Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins, they shall be forgiven him." And in St. Mark 6, 12, we read: "And the apostles anointed many that were sick and healed them."

Is not the book of St. James doubtful?

No, even in the early days of Christianity the book of St. James was considered authentic, inspired and reliable. Only in the sixteenth century some called it doubtful, because it did not suit their views.

Did not St. James mean faith by the word oil?

If St. James had meant faith, he would have said **faith** instead of oil, and if St. James had meant faith the apostles would not have begun to anoint the sick with oil, and Christianity would not, during the last nineteen hundred years have anointed the sick with oil. The oil priests use is olive oil, blessed by the bishop on Holy Thursday.

HOLY ORDERS.

What do Catholics believe about the power of their priests?

Catholics believe that priests possess a special power from God to confer in the name of Christ the graces of redemption to mankind.

Does the Bible say that priests have a command from Christ to distribute the graces of redemption?

St. Paul says: "To us is given the ministry of reconciliation." Christ commanded the apostles to baptize all nations, to forgive sins, to commemorate the sacrifice of the cross for the sins of the world, to pray over the sick, to lay hands on the people, to receive the Holy Ghost, etc. . . . All this shows that God wishes that the apostles and priests should confer by these signs the graces of redemption to mankind. More than preaching is, therefore, required in a minister of God.

Christ alone is the mediator or dispenser of his graces, and not the priests?

Certainly Christ is the prime mediator or dispenser of His graces; but He distributes them through the ministry of priests, whenever this ministry is possible.

Is not the ministry of God's graces common to all men?

No, St. Paul says: "Now there are diversities of ministries, but of the same Lord." Chapter 11, 4, 5, and in verse 28 he says: "God indeed hath set some in the Church, first apostles; secondly, prophets; thirdly, doctors (teachers)," and in verse 29, "All are not apostles, all are not prophets, all are not doctors,"

The Bible says we are all priests?

If we were all priests why did the apostles elect and ordain some men to be bishops and priests? Why did they not ordain all people? Why did they not ordain women, and why did St. Paul say that women should be silent in church? We are all priests means that we all can sacrifice to God, our prayers, our good works and our hearts.

What do Protestants generally believe about the power of their ministers?

Protestants, to a great extent, believe that their ministers have no power to distribute the graces of Jesus Christ. They believe that the minister is only to preach. According to this view ministers, should not pray for their people, nor bless them, because if they do bless or pray for them they are intercessors and they distribute the graces of redemption to their people.

Can a priest reconcile a sinner with God?

If the sinner has faith, contrition, and receives the sacraments, the priest can reconcile him with God.

Why do Catholics call their priests "Father," whereas Jesus told His disciples not to be called Fathers?

Jesus meant that priests should not allow themselves to be called Father to the exclusion of Him who is the Father and teacher of all men; but if it is done in humility and subjection to God, Our Father, it is allowed, otherwise it would be wrong to call Father our natural father.

Does the Bible say that priests receive a special power or grace from God when they are ordained?

St. Paul says, in writing to Timothy: "Neglect not the grace that is in thee, which was given thee by the imposition of the hands of priesthood." Tim. 4, 14. "I admonish thee that thou stir up the grace of God which is in thee by the imposition of my hands." Tim. 1, 16, and St. Paul exhorts Timothy to be cautious whom he admits to this sacrament: "Impose not hands lightly on any man." Tim. 5, 22.

And Christ said: "To me is given all power in heaven and on earth — — — as the Father hath sent me so I send you. — — — Whose sins you shall forgive they are forgiven them, etc." . . . This

shows that Christ sent his apostles with power as He was sent by his Father, and St. Paul says: "We are the dispensers of the mysteries of Christ — — and to us is given the ministry of reconciliation."

Did the apostles confer this power to others?

Yes, the apostles prayed and imposed hands on Paul, and sent him, so did they to Barnabas. Paul imposed hands on Titus, on Timothy. Titus and Timothy imposed hands on others, and so it was done to the present day. "For this cause I left thee in Crete . . . that thou shouldst ordain priests in every city, as I also appointed thee." Tit. 1, 5.

Why do priests not marry?

1. Because the Church commands her priests not to marry. 2. Because the apostles left their wives, after following Christ. 3. Because St. Paul exhorts the priests to follow his example of single life. 1 Cor. 7. 4. Because celibacy allows more time to pray, to teach, to administer the sacraments, to visit the sick, especially in contagious diseases, to spread the gospel, to leave home, to suffer imprisonment, etc. 5. Because people would not so readily confess their sins to a married priest, for fear that he would reveal them to his wife.

But St. Paul said in Cor. 9, 5: Have we not power to carry about a woman, a sister, as well as the rest of the apostles, and the brethren of the Lord and Cephas?

St. Paul speaks of those pious women who followed the apostles to serve them and to do those works in the ministry that belonged to women, but he does not mean women for the sake of marriage.

Was not the law of celibacy framed in the year 385 by Pope Siricius?

Pope Siricius only commanded that the law of celibacy be more strictly enforced; this law existed long before. In that council the pope himself called celibacy an institution of the apostles.

There would be less scandal if priests were married?

There are less scandals among unmarried priests than among married ministers. Consult the daily press.

It is impossible to keep celibacy?

The man of evil passions says this; there are many laymen of strong will and pure hearts who keep celibacy, and much easier can it be kept by a priest, who vowed to God to observe celibacy and to whom God gives special graces to observe it.

St. Paul says: "A bishop shall be of one wife."

St. Paul means that a man who has been married twice should not be raised to the dignity of bishop. In those days they had to choose some married men to the priesthood, because they could not find enough single men to administer to the increasing number of the faithful.

St. Paul says it is better to marry than to burn?

To burn means to find great difficulty in keeping chastity. According to St. Paul, such people should not become priests, but should get married. A simple temptation against chastity does not mean to burn; such temptations should be overcome.

Society suffers great losses on account of celibacy?

There are thousands of people in the world to-day who find no chances to marry.

MATRIMONY.

Does the Bible say that marriage among Christians is a sacrament and more than a civil contract?

Yes, Christ said: "He who made man from the beginning, made male and female and the two shall be one flesh; therefore, now they are not two, but one flesh. What, therefore, God hath joined together, let no man put asunder." Math. 19, 4, 5, 6. And St. Paul says: "Husbands, love your wives, as Christ loved the Church, and delivered himself up for it." . . . "This is a great sacrament; but I speak in Christ and in the Church." Eph. 5, 25, 32.

What special grace do married people receive in this sacrament?

God gives them the grace to unite their hearts in a more intimate, more lasting and more holy love, and they are enabled to raise their children in the fear and love of God.

Does the Bible say that married people should not marry whilst both are alive?

Jesus said: "For this cause shall a man leave father and mother, and shall cleave to his wife, and the two shall be one flesh . . . what, therefore, God has joined together, let no man put asunder." Math. 19, 6.

Are divorces forbidden according to the Bible?

Yes, we read in Math. 19, when Jesus said: "What, therefore, God hath joined together, let no man put asunder. They said to him: Why then did Moses command to give a bill of divorce? Jesus said to them: Because Moses by reason of hardness of your heart permitted you to put away your wives. But from the beginning it was not so, and I say to you that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery. "And he that shall marry her that is put away committeth adultery." And St. Paul says, I, Cor. 7, 10, 11: "But to them that are married, not I, but the Lord, commandeth that the wife depart not from her husband, and if she depart not from her husband, and if she depart, that she remain unmarried,

or be reconciled to her husband. "For the woman that hath a husband whilst her husband liveth is bound to the law." But if her husband be dead, she is loosed from the law of her husband. Therefore, whilst her husband liveth she shall be called an adulteress if she be with another man." As the rights of husband and wife are alike, the same law holds for the husband too.

Can marriage be dissolved on account of fornication?

No, Christ said: "Whosoever shall put away his wife, except it be for fornication and shall marry another, committeth adultery, and he that shall marry her that is put away committeth adultery." Math. 19, 9. This means a separation, but not to marry again.

Does the Catholic Church grant divorces?

The Church grants simply a separation to parties where life and salvation are in danger, but she never grants divorces to parties really married to marry again.

Why does the Church forbid marriages among relatives?

Because such marriages often prove to be deficient and the offsprings to be wanting in mental and bodily development.

Why are marriages published in the Church?

Marriages are published in order to prevent elopements which often have fatal consequences, and to discover if any of the parties be otherwise engaged by promise or from any other cause, and to make known if there be any impediments to the marriage.

HONORING THE SAINTS.

It is wrong to honor saints and angels, because the Bible says: "Thou shalt adore the Lord thy God, and Him alone thou shalt serve"?

Catholics adore God alone and Him alone they serve, but they honor the saints and angels with an inferior honor as we are told to honor our parents and friends.

In Isaias 42, 8, God said: "My honor I shall give to no other," therefore, you should not give honor to the saints and angels?

God means the highest honor which is due to him alone, but he does not mean an inferior honor, because he himself commanded us to honor our parents and neighbors.

What difference is there between honoring and adoring?

By adoring we give to God the highest honor possible, and we acknowledge Him as the Lord of all things and this adoration is given to God alone. By honoring angels and saints we show respect for them on account of their virtues that we perceive in them.

Does the Bible say that we should honor the angels?

Yes, when Abraham saw three angels, he bowed his face to the ground and honored them. Gen. 18, 2, and 19, 1. When Josue lifted up his eyes and saw a man standing over against him, holding a drawn sword and saying: "I am a prince of the hosts of the Lord Josue fell on his face to the ground and worshipping." Jos. 5, 15.

In Exodus 23, 20, God said: "Behold, I will send my angels who shall go before thee. Take notice of him, and hear his voice and do not think him one contemned."

St. Paul says: To God alone is due honor and praise.

St. Paul means the highest honor and praise, because he tells us: "With honor-meet each other." Rom. 12, 10.

PRAYING TO THE SAINTS.

What do you mean by praying to the saints?

Praying to the saints means to ask the saints to pray for us. It does not mean to adore them as we pray and adore God.

Does the Bible say that we may ask the saints to pray for us?

The Bible says that it is allowed and very useful to ask the prayers of people on earth and the prayers of the angels in heaven; from this we conclude that it is also allowed to ask the prayers of the saints who reign with Christ in heaven and who are still our friends. St. Paul, Rom. 15, 30, said: "I beseech you, therefore, brethren, through our Lord Jesus Christ and by the charity of the Holy Ghost, that you help me in your prayers for me to God." The same he said in his letter to the Ephes. 6, 18, and Thess. 5, 25.

Does the Bible say that the angels and saints pray for people on earth?

In Zach. 1, 12, we read that an angel prayed for the Jews: "Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Juda against which thou art angry." God heard the prayers of the angel and said: "Thou hast spoken good words, consoling words. . . . I will have mercy on Jerusalem." In the 11 Epistle of St. Peter, 1, 15, we read: "And I will do my endeavor that after my death also you may often have prayers whereby you may keep a memorial of these things." St. Peter wished to pray for his friends even after his death.

St. John saw four and twenty ancients "who fell down before the lamb and all had harps and golden vials full of odors which are the prayers of the saints." This proves that the saints in heaven pray for us.

St. Paul says: "There is only one mediator between God and man," namely, Jesus Christ, therefore, the angels and saints cannot be mediators too?

Jesus is the principal mediator through whom all secondary media-

tors receive their help. St. Paul did not wish to say that there are **no** secondary mediators, because he himself asked the prayers or the mediation of his brethren when he said: I beseech you, to help me by your prayers.

The Bible says we should call on the Lord alone for help. Paral. 16, 18.

If we ask the prayers of the saints and angels, we believe that they pray to God for us; help, therefore, comes from God.

But why not pray to God directly as Christ taught us in the Our Father?

We may pray to God directly as we do in many cases, and we may ask the prayers of the saints to assist us in our unworthiness and obtain for us what we cannot receive. Both ways are recommended.

The saints are too far off to hear us?

The Bible says that the saints and angels do hear us: "There shall be joy before the angels of God upon one sinner doing penance." Luke, 15, 10. The saints being with the angels in heaven hear us through God.

In Jeremias, 17, 5, we read: "Cursed he who places his trust in man"?

Jeremias meant that we should not trust in man and exclude God. God himself told us to observe and trust his angel. Exod. 23.

Catholics call the saints our hope, our mercy, etc. Is not God our hope and our mercy?

By using these expressions, Catholics do not mean to say that the saints are our hope and mercy as God is. Often we call a friend our only hope, without excluding God.

Why do Catholics pay so much honor to the Blessed Virgin Mary?

1. Because she was chosen by God to be the Mother of our Saviour, and if we honor the mother of a general who saved his country, how much more should we honor the mother of Him who saved the whole world.

2. Because the angel honored Mary by the great titles of: Hail Mary, full of grace, the Lord is with thee, blessed art thou amongst women.

3. Because Jesus Christ wished that we honor His mother, when He said on the cross, "See thy mother."

4. Because the first Christians honored her with the most intense love.

5. Because Mary is, after God, the most perfect model of purity, of justice and of holiness for us to imitate.

6. Because people who honored her, were amply rewarded by

Almighty God: the lame walked, the blind began to see, the sick recovered, etc.

But is it not derogatory to God's honor to pay so much honor to a creature?

The honor we give to Mary is infinitely inferior to the honor we give to God, and all honor we give to Mary redounds to God's honor.

Did the blessed Virgin Mary have any other children besides Jesus?

No, the Bible calls Mary a "virgin espoused to a man whose name was Joseph and the virgin's name was Mary." And the Bible says that Mary remained a virgin till after the birth of Jesus. Math. I, 25. That she continued in the same state of virginity during the rest of her days, is taught by the Nicene Creed and by the Church in the remotest antiquity calling her "the glorious ever virgin Mary."

But the evangelist says: "Joseph knew her not till she brought forth her first born son?"

The words "not till" mean not till then, nor after. The same expression is used in Gen. 8, 7: "The raven went forth from the ark and did not return till the waters were dried up," that is not till then, nor after; or the raven never returned. The same expression is found in I Kings 15, 30.

But Jesus is called Mary's first born, which implies other children?

The word "first born" was given to the first born of every Jewish woman, whether children followed or not. A similar case is in Josue 17, 1. And the frequent mention of the brethren of Jesus is evident because Jesus called all his followers his brethren.

Does the Bible say that Mary was always free from original sin?

In Genesis we read: "I will put enmities between thee and the woman, and thy seed and her seed. She shall crush thy head." Gen. 3, 15. The seed is Jesus, the woman is Mary, the serpent is the devil. The enmity placed between the woman and the devil is an absolute and perpetual one. God's words do not admit of a momentary reconciliation, and not a moment when original sin could be in Mary.

The angel called Mary holy, "hail full of grace;" if full of grace no sin can be there. The angel also called Mary: "blessed art thou amongst women."

What other reasons are there to prove that Mary was without original sin?

1. It would have been unworthy of a God of infinite purity to have been born of a woman that was even for an instant under the dominion of sin.

2. Mary was chosen by God to give flesh of her flesh to the infant Jesus. Jesus as God could not assume a sinful flesh, if he was similar to us, except sin.

3. The Catholic Church guided by the Holy Ghost teaches that Mary was free from original sin even from the moment of her conception.

4. Mary herself appeared at Lourdes in France and declared that she is the Immaculate Conception, that is, free from the original sin from the moment of her conception. In order to verify this apparition, a well of clear water sprung up out of the ground where previously not a sign of water or of a well was seen. And as a lasting testimony, thousands of people afflicted with all kinds of diseases, when dipped in this water come forth cured by the power of God, which is daily attested by eye witnesses, both Catholics and Protestants.

RELICS.

Why do Catholics honor relics of the saints?

Because relics are the remains of the bodies of saints, who were once living members of Christ and temples of the Holy Ghost, because their souls are now with God and because these bodies will surely one day rise with Christ.

Is it not idolatry to honor relics?

In honoring relics we honor the saint in heaven, and by honoring the saint we honor a friend of God, and consequently God himself.

Do Catholics believe that by wearing a relic no evil can befall them?

A relic will avert evil from us only in so far as we deserve it by our faith and good works and by the prayers of the saint whose relic we wear.

How do you know that the saint you honor is in heaven?

We know it by the holy life he led on earth, by the true wonders or miracles that he wrought, and by the Catholic Church canonizing a saint.

Does the Bible say that we should honor relics?

In Exodus 13, 19, we read that "Moses took Joseph's bones with him; because he had adjured the children of Israel, saying: God shall visit you if you carry my bones from hence with you."

In the Acts 9, 15, we read: "In so much that they brought forth the sick into the streets and laid them on beds . . . that when Peter came his shadow at least might overshadow any of them, and they might be delivered from their infirmities."

In the Acts 19, 12: "And God wrought by the hand of Paul more than common miracles. So that even there were brought from his body to the sick handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them."

PICTURES.

Why do Catholics keep holy pictures in their houses?

Because these pictures remind us of the life and virtues of the saint they represent, and incite us to follow their example.

Do Catholics pray to these pictures or statues?

No, this would be idolatry, these pictures or statues cannot help us.

But Catholics kneel down and bow before pictures and statues?

If Catholics kneel down or bow before statues, they imagine they kneel before Christ or bow to the saint in heaven it represents, as we bow to a friend in meeting him.

Does the Bible say that we are allowed to make pictures and statues and to honor them?

In Exodus 25, 18, we read: "Thou shalt make also two Cherubins of beaten gold, on the two sides of the oracle Let them cover both sides of the propitiatory." In the book of Num. 21, 8, we read: "And the Lord said to him: make a brazen serpent, and set it up for a sign; whosoever being struck shall look on it, shall live when they were bitten, looked upon it, they were healed." The brazen serpent was a type of Christ. The Jews honored the ark of the covenant. "Josue rent his garments and fell flat on the ground, before the ark of the Lord until evening, both he and all the ancients of Israel."

But God said: "Thou shalt not make a picture of any other likeness thou shalt not adore them, nor serve them?"

God forbids to make pictures to be adored, but he did not absolutely forbid the making of pictures, as he himself ordered pictures to be placed in the ark. If among the Jews the pictures were not much in use, it was more on account of their inclination of falling into idolatry.

But God forbids to bow to a picture?

To bow to a picture in the manner idolators do is forbidden, but to bow with the intention of bowing to Christ or to a saint is not forbidden, otherwise it would be idolatry for our soldiers to show honor to the statue of Washington.

PURGATORY.

Does the Bible say that there is a purgatory?

The Bible does not mention the word purgatory, but it says we

should pray for the dead: "It is, therefore, a holy and wholesome thought to pray for the dead, that they might be loosed from sins." 2, Machab. 12. These dead cannot be the dead in heaven, because they do not need our prayers, nor the dead in hell, where there is no redemption, but it means the dead who are still in a purgative state.

What is purgatory?

Purgatory is a state where those go to suffer for a time, who die having venial sins upon their souls, or who have not expiated the temporal punishment due to their sins, but who will enter heaven when they have satisfied God's justice for their sins.

Did the first Christians believe in a purgative state after death?

At a council held in the year 253 it was decreed to use uniform prayers for the dead. At other councils in 579 and in 827 and at the Council of Trent the faithful were exhorted to pay for the dead. This proves that the first Christians believed in a state of atonement after life.

But is not the book of Machabees doubtful in its authenticity?

In the earliest ages of the Church the book of Machabees was acknowledged as canonical and authentic.

But the author of the book of Machabees makes apology for the errors it contains?

Yes, for errors of style, but not errors in doctrine.

What other proofs have you for the existence of purgatory?

In St. John Apoc. 21, 27, we read: "And there shall not enter heaven anything defiled." If nothing defiled can enter heaven all those dying with venial sins on their souls are eternally lost if there is no purgative state. Then it is said that God will render to every man according to his works, and that an account will be asked for every idle word we speak. Many people die with such accounts of idle words and small faults on their soul, and certainly God will not damn them forever for such light transgressions, but purgatory will be the place to atone for such imperfections.

St. John 1 Ep. 1, 7, says: "The blood of Jesus Christ cleansed us from all sin, purgatory is not necessary?"

Neither is hell necessary, if your meaning of St. John were right, and the greatest criminals would receive the same reward as the greatest saints. Christ cleanses us from all sin, providing we use the means prescribed by Him. If we neglect these means, we have to suffer, because God will reward and punish every one according to his works

The Bible says: "Wherever the tree falleth there it will lie;" there is, therefore, no other state than heaven and hell?

This means that if a man has fallen among the damned, he will stay there, and if he has fallen among the just who go to heaven at once or in some future time, he will stay among the just. Souls in purgatory are reckoned among the just, because some day they will enter heaven.

The Bible knows only two classes of people who leave this world. The just and the sinner?

In all these texts the Bible speaks of the last judgment, when there will be only just and sinners, but before the last judgment the souls in purgatory belong to the just, because they are on the road to heaven.

PREDESTINATION.

Did God predestine some people to heaven and some to hell?

No, this would be against the infinite justice of God. Every soul in this world is destined for heaven, and God gives to every soul sufficient grace to go to heaven if they want to go. See II. Peter, 3, 9. Wisd. 11, 27. Ezech. 31, 11. I Tim. 2, 4.

But the Bible says that God predestined some people?

All these texts of predestination have reference to the extraordinary graces that God gave to some people, as to St. John, to St. Paul, etc. These are the few chosen ones, but God gives ordinary and sufficient grace to all men to be saved.

Is it just to damn a soul for all eternity?

The damned by their own free will and knowledge prefer sin to God, and they knowingly and willingly never changed their mind, not even on their death-bed; God, therefore, cannot take them to heaven against their will.

Why did God not leave out the creation of the damned?

God could have left out the creation of the damned, as he foresaw their loss; but he created them anyhow, and certainly he knew best why he did so. The damned had sufficient grace from God to work out their salvation, but through their own free will and knowledge they preferred their sinful ways to God's ways.

MISCELLANEOUS.

It does not matter to what Church a man belongs, provided he does right?

To do right, means to do right in all things, and he who does right in all things will certainly belong to the right Church.

Why are there so many sinners in the Catholic Church?

There are no more sinners among Catholics than among other de-

minations. Christ foresaw this, he therefore compared his Church to a field where there is cockle and wheat.

A man can be an honest citizen without going to church?

He may be an honest citizen, but he is not a good Christian. A good Christian pays his debts to his neighbor, and his debts to God. The going to church is a debt we owe to God, and he who is ashamed to pay his debt to God is not a good Christian.

Why do not Christian denominations follow the Bible only and come to a union of faith?

It is not the following of the Bible that will create union, but the following of the right meaning of the Bible. Every denomination claims to follow the Bible only, and still they are divided. For the union of faith it requires an infallible teacher of the Bible, and people who are willing to submit their judgment to a higher authority.

Why do Catholics believe dogmas rather than the Bible?

The dogmas of the Catholic Church are generally the teachings of the Bible defined and explained by a competent authority.

As there are many roads leading to a city, so there are many roads leading to heaven?

Christ said that there shall be only one Fold, one Church, one Faith and one God. There is but one road to heaven, that which Jesus traced out for us. Truth is but one. Christ cannot contradict Himself. St. Paul said: "Be of one mind," and Christ prayed that all may be of one faith.

I believe that the Catholic Church is the true Church, but I do not believe that the Roman Catholic Church is the true Church?

The Catholic Church and the Roman Catholic Church were at all times one and the same Church. The constitution, the laws and the doctrines of the present Roman Catholic Church are identically the same as they always were in the Catholic Church. The Catholic Church is called the Roman Catholic Church because every one of its chief rulers during the last 1900 years was Bishop of Rome.

We all believe in one God?

Yes, but we do not practise the same things that God commanded us to do. The devil also believes in one God.

Why do you believe doctrines that you do not understand?

We do not understand the intrinsic nature of certain doctrines, nevertheless we know that these doctrines were revealed by God who will not and cannot deceive us. In nature, too, there are many things that we do not understand, and still we have to believe them as true.

Why do Catholics not wash one another's feet as Christ commanded it in John 13, 1—15?

They do so on Holy Thursday, the bishop washes the feet of some people. Not all people are to do this; Jesus gave this command only to the apostles, and not to all the people. Furthermore, Jesus did not command it as an act necessary for salvation, but only as a reminder of humility of which Jesus was a perfect model.

Why do Catholics burn incense in their churches; whereas God said in Isaias: "Incense is an abomination to me." 1, 13.

By these words God rebuked the Jews for their sins whilst offering incense to Him. God Himself commanded the offering of incense, but it should be done with a pure heart.

Did not the Catholics persecute Protestants during the inquisition in Spain?

Remember that what the Catholics did in Spain was not sanctioned by the Catholic Church. The Spanish inquisition was established by Ferdinand and Isabella more from political than from religious motives. It was enforced especially against the Jews and the Moors who were the political enemy of the throne. The inquisitors were royal officers and they received their orders from the King, and not from the Church. These very inquisitors often persecuted priests and bishops of the Catholic Church, when it suited their political purposes. The Archbishop of Toledo was cast into prison by the inquisitors for sixteen years. Repeatedly the popes protested against the inquisition.

Did Protestants ever persecute Catholics?

Luther advised his followers to kill the popes, cardinals, bishops, and all those who defend them. Calvin most unmercifully persecuted those who disagreed with him. John Knox was a terrible persecutor. Makey says, that in virtue of the persecution inaugurated by John Knox 17,000 witches were burned in Scotland alone in the course of forty years. John Knox said that people were bound in conscience to put to death the Queen and all the priests. In England Catholics were fined one hundred dollars per month for refusing to assist at Protestant worship. Catholics in Ireland were thrown into dungeons, hanged, drawn and quartered for practising their faith.

Did not the Pope approve of the killing of the Protestant Huguenots on St. Bartholomew's night?

The Pope had nothing to do with the massacre of St. Bartholomew. Charles IX. at the instigation of his mother (Catherine de Medicis), assassinated Admiral Coligny, the leader of the Huguenots, who were political opponents of the King. This happened in August 24, 1572,

and was followed by a general massacre in many of the towns and cities of France. The Catholic Church had nothing to do with it. The Huguenots were killed because they were a constant danger to the King, not because they were Protestants.

Did not the Pope order a Te Deum to be sung in France when he heard of the massacre of the Huguenots?

After the massacre the King informed the Pope that he escaped from a terrible conspiracy, and the Pope not knowing the real facts (considering the slow transmission of news in those days), ordered a Te Deum to be sung. Later, however, when the Pope heard of the true facts of the massacre, he wept and was most displeased and condemned the course the King had taken.

But did not Cardinal de Lorraine bless the poignards of the soldiers before the massacre?

This is a fiction and a lie, the Cardinal was not even at home that day, he was in Rome attending to matters of the Church.

The Pope caused the imprisonment of Galileo which proves that the Church is opposed to progress.

The Pope simply refused to accept the proofs which Galileo brought forth to prove that the earth moves around the sun. Galileo tried to prove his theory from the Bible, which was impossible. Protestants as well as Catholics refused to accept Galileo's proofs. On the other hand the Church crowned with the highest honors Cusa and Copernicus who maintained the same theories. These men, however, claimed for their scientific opinion no more than they could prove.

Nowhere in the Bible can it be proved that St. Peter was Bishop of Rome.

St. Peter began his apostolic labors ten days after the ascension of our Lord, about the fifteenth of May in the year 34. He stayed four years in Jerusalem preaching. Then he went to the city of Antioch and stayed seven years, preaching and seeing to the affairs of the Church. He left Antioch and returned to Jerusalem where he was imprisoned and miraculously delivered (Acts 12), then he went to Rome and preached the gospel there. He performed many miracles, and the Church prospered. From there he sent bishops and priests to different parts of the world, as history tells us. After seven years' stay in Rome, he was banished by Emperor Claudius; and consequently he visited Britain, Carthage, Alexandria and returned to Jerusalem, where St. Paul consulted him about the observance of the circumcision, etc., which St. Peter decided as not binding. When Claudius died, Nero succeeded him, and Peter returned to Rome, as Aquilla and Priscilla did. Two

years later, St. Paul joined him in Rome as a prisoner. In the 22nd year of St. Peter's Roman pontificate, Rome was set on fire by Nero the blame was put on the Christians and a persecution followed. And St. Peter left Rome again. The 24th year St. Peter came back to Rome, when he foretells his death (Chap. I, 14.) At that time St. Peter and St. Paul frustrated Simon Magus' magical arts. St. Peter and St. Paul were then cast in the Mamertine prisons for nine months, where St. Paul wrote his second letter to Timothy. In this prison they converted Process, Martinian, the keeper of the prison, and 47 prisoners. There St. Peter miraculously caused water to spring forth in the floor of the prison itself in order to baptize these newly converted. This well is still preserved. In the 25th year of his Roman pontificate St. Peter and St. Paul were sentenced to death: St. Peter to be crucified, St. Paul to be beheaded. St. Peter was crucified on Mount Janiculum and St. Paul was taken to the Salvia waters about four miles south of Rome and there beheaded. When St. Paul's head fell under the sword, it made three bounds and a fountain sprung forth at each place where the head touched the ground. The three fountains are still to be seen on that spot. This explains how St. Peter could have been seven years at Antioch and twenty-five years Bishop and yet be in Jerusalem in the fourth, eleventh and eighteenth year after our Lord's ascension.

CONVENTS.

What about those scandals that are said to have taken place in convents and among priests?

These stories are generally gotten up by people opposed to the Catholic Church, or by some who seek to make their living by such evil ways. If, however, there should be an occasional black sheep in a convent, remember that even among the twelve apostles was a traitor. Bad people are found in every society. Our Lord said, that scandal will come, but woe to him that gives it.

But the truth cannot be found out in these convents, as nobody is allowed to go in and see the facts?

Contrary, the convents are open to any lawful officer to go in and question any one in private or in public, and be informed of every detail of these community lives. If there was anything wrong, certainly the leaders of these convents would be the first to denounce and punish it. No reliance can be placed on those so-called nuns, as we heard of late, they made these accusations first to make a living; secondly, they were incited by certain bigots to tell these lies against the Catholic Church. There are thousands of honest young ladies who spent years in convents, but had to return in the world on account of ill health or other

reasons. These young ladies saw it all, they know what is going on. ask them, they will tell you all about it.

Do not the sisters and religious make a vow of blind obedience to their superiors?

No, they vow an obedience based on reason and on the laws of God; it would be a crime to make a vow contrary to reason and the laws of God.

What vows do sisters and religious people make?

1. Voluntary poverty, because Jesus said: If thou wilt be perfect, go sell what thou hast, and give it to the poor and follow me.

2. Perpetual chastity, in order to dedicate one's self to the love and service of God, because Jesus strongly recommends chastity, and St. Paul says: "He that giveth his virgin in marriage, doth well, and he that giveth her not, doth better." 1 Cor. 7, 38.

3. Obedience in all that is not sin, because Jesus was obedient, even to the death on the cross.

FREEMASONS.

What is the origin of Freemasons?

In the early middle ages, when great cathedrals and other works of the architectural art were built, the stone-masons formed themselves into a society for mutual protection, much as workingmen do at the present time. This was done with the approbation of the Church. The members of the society travelled under their master-masons in organized bodies through all parts of Europe, wherever their services were required in building. They were allowed to govern themselves largely by laws and regulations of their society, and were to a great extent free from the local laws of the places where they were working—hence free-masons. At this time only practical masons could belong to the society. After a time men not masons were admitted, and here begins theoretic masonry, the Freemasonry of to-day, changed from practical to theoretical masonry. The technical language and the tools of the society of stone-masons are still retained as symbols, and this is all that Freemasonry has in common with the society of builders of the middle ages. During this gradual transition from practical to theoretical masonry the Church took no action against them. When the original object of the society was finally lost sight of, and when its machinery began to be used as a social revolutionary agent, and a propagation of heretical doctrines, the Church took action.

When was Freemasonry first condemned by the Church?

The first condemnation of Freemasonry was by Pope Clement

XII., in April 24, 1738. By this constitution excommunication was incurred "*ipso facto*," against all who would join a Masonic assembly, or have any connection with the sect. Some years later a report was spread that Clement's condemnation was no longer in force. In consequence of this report Benedict XIV., March 18, 1751, issued his bull "*providas*," declaring the report to be false and reaffirming the proscriptions and censures of Clement XII.

Which are the principal reasons why the Church forbids Catholics to join Freemasonry?

History shows that Freemasonry is opposed to the Catholic Church. Freemasonry often undermined the lawful authority of the land. Freemasonry followed a tradition that no mason shall convict or testify against a brother mason. Masons are required to give an oath of blind obedience to the dictates of the society. Experience shows that Catholics who joined Freemasonry, were no longer good members of the Church, and most of them died hostile to the Church. The principle virtue in a mason is secrecy. Reasonable and prudent secrecy is commendable, but such extraordinary secrecy implies suspicion, or some injustice that the public should not know. The Catholic Church, instituted by God Himself, is a society more fitted for the needs of mankind than Freemasonry.

But I never saw anything wrong in our lodge, we are told to revere the name of God, to practise charity, to tend to our religious duties?

These principles may be advocated in your lodge, but this does not justify the wrong that Freemasonry has done in general, and to which you swore blind obedience.

FASTING.

Why do you fast?

Because Jesus fasted, Math. 4, 12. Because Jesus told us to fast, Math. 1, 16, 18. Because St. Paul fasted, II Cor. 4, 10. Because the apostles fasted, II Cor. 6, 5. Because sins are forgiven through fasting, 5 Moses 9, 18, 19. Because all good people in the old and new Testament fasted. Because fasting subdues passions, I Cor. 9, 27. Because fasting and temperance prolong life.

Why do Catholics abstain from meat on Friday?

Catholics abstain from meat on Friday in remembrance of the death of Jesus Christ on Friday.

Why do you on Friday indulge in meals equally as tasty as meat?

Because on Friday we are not commanded to fast, but only to abstain from meat, as a remembrance of Christ's death.

How can the eating of meat be a sin?

Not the eating of meat is a sin, but the breaking of a law that the Church imposed on us.

Has the Church the right to make such laws?

Yes, Christ commanded His Church to preach and to make people observe all things He commanded them, and He gave us an express command to obey His Church.

LATIN LANGUAGE.**Why does the Catholic Church use the Latin language in her services?**

1. Because in the beginning the early Christians adopted the Latin, which was then the prevailing language among civilized nations. Later on in the fifth century when the Roman Empire was divided, the Latin language gradually ceased to be a living tongue, and new languages sprung up. The Church retained the Latin in her liturgy, because living tongues continually change in words and meaning, and the Latin does not undergo such changes. The English language written 300 years ago is almost unintelligible now.

2. Because the Catholic Church is spread all over the world and comprises people of all nations and tongues under the sun; with the use of the Latin language bishops and people of these various nations can communicate with the Pope and with each other as if they were of one nation and tongue.

3. Because through the Latin language, Catholics have all over the world a uniform system of laws and of ceremonies, a uniform expression of the teachings of the Church, and an unchangeable text of the Holy Bible.

4. Because the Latin language facilitates the traveling of missionaries, who, wherever they go, will find the Latin missal and ritual to perform sacred functions, and they will be able to converse with a brother priest, no matter of what country or language.

5. Because mass is not a sermon, but the priest speaks to God who certainly understands Latin.

But the people do not know what the priest says in mass?

The people have their prayer-books wherein are the words of the priest in a language they can understand, moreover in mass the priest speaks mostly to God, and He understands Latin. Even if the priest spoke English or German, people could not all understand him, especially in large churches or where different languages are represented

LITHURGICAL QUESTIONS.**Why does the Catholic Church use so many ceremonies?**

Because these ceremonies help us to lift up our hearts to God. By

these visible symbols we can better think of the invisible mysteries of religion.

Does the Bible approve of ceremonies?

God in the old law prescribed many ceremonies for the Jews. Christ our Lord made use of various ceremonies and He himself instituted ceremonies.

What is the altar?

The altar represents the table at which Jesus instituted the Blessed Sacrament.

Why is the altar of stone, and why does it contain relics of some saints?

Because in the early days of the Catholic Church mass was usually offered upon the tombs of holy martyrs.

Why is the altar covered with linen cloths?

Partly as a sign of reverence for the Holy Sacrifice, and partly to prevent the Precious Blood from falling to the floor should it be spilled.

Why is the crucifix placed on the altar?

To remind us that the sacrifice of the mass is the unbloody renewal of the sacrifice of the cross.

What is the chalice?

The chalice is the cup into which at mass the priest pours the wine which is about to be changed into the Blood of Christ.

Why do priests wear particular vestments at the altar?

In order to remind us that the priest ministers at the altar, not in his own person, but as the representative of Jesus Christ. In the old law God himself prescribed the kind of vestments to be worn in the divine offices.

What is the meaning of the amice or shoulder cloth?

It signifies "the helmet of salvation" (Eph. 6, 17), with which the priest arms himself against the assaults of the evil spirit.

What signifies the alb or the long white linen garment?

It is a symbol of the purity of soul and body with which the priest should approach the altar.

Why does the priest wear a cincture?

To remind him of the priestly chastity and continence.

What meaning has the maniple or the band hanging from the left arm?

It is a symbol of penance and of the cares and burdens of the priestly calling.

What signifies the stole?

It is a garb of dignity, symbolizing honor and power.

What is the chasuble with the large emblem of the cross?

It is the symbol of the yoke of the Lord, and reminds us of Christ carrying the cross.

What is the meaning of the different colored vestments used by the Church?

White signifies innocence and is used on feasts of the Lord and of such saints as were not martyrs.

Red signifies martyrdom and is used at Pentecost and on the feast of the martyrs.

Green signifies hope of eternal life.

Violet signifies penance.

Black is the color of sorrow and mourning.

Why are assistants needed during the mass?

They serve the priest and pray with him, repeating in the name of the people the proper answers.

What do the lights on the altar signify?

They are a symbol of Jesus Christ, who is the light of the world. They remind us of charity which should always burn in our hearts. They remind us also of the early Christians, who had to offer up the sacrifice in the dark catacombs.

What is the meaning of incense?

Incense is a symbol of prayer which rises to heaven as a sweet odor before God. Ps. III, 2.

Why does the priest often use the sign of the cross during mass?

The sign of the cross reminds us of the death and sufferings of Christ on the cross, it gives a certain dedication and sanctification, it brings grace and blessings.

What mean the bending of the knee and the lowering of the head and the kissing of sacred objects?

They are signs of adoration, respect and homage to the presence of Jesus Christ on the altar.

Which are the principal parts of the mass?

The principal parts of the mass are: 1. Offertory. 2. Consecration. 3. Communion. At the offertory the priest begs of God to receive the sacrifice for his glory and for the welfare of the world. At the consecration the priest changes the bread and wine into the body and blood of Christ by the same words Christ used at the last supper. At communion the priest receives the body and blood of Christ, and he hands it to those who wish to receive it.

Of what is the wafer or host made?

It is bread prepared of pure wheaten flour and water, and unleavened.

What is the tabernacle?

It is that place in the center of the altar, where the Blessed Sacrament is kept.

Why is the beginning of the mass called the confession?

Because the first prayer the priest says at the foot of the altar, is an acknowledgement of his sins, and a prayer for pardon.

From what is the introit derived?

The introit or entrance is so called because formerly it was sung when the bishop entered the church.

What is the Kyrie?

The Kyrie is a prayer for mercy offered by the priest, who stands at the centre of the altar and it means: Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

What is the Gloria?

The Gloria is a solemn song of praise to the goodness and majesty of God, and begins with the words of the angels at the birth of Jesus, namely, "Glory be to God on high," etc.

What is "Dominus vobiscum"?

By these words the priest expresses to his people the wish that the Lord and his spirit be with them.

What is the epistle?

The epistle is a selection from the writings of the apostles, or from some other portion of the Holy Scripture.

What is the gospel?

The gospel is a selection from one of the four Evangelists, and is adapted to the feast of the day. During the reading of the gospel the people stand, as a sign of reverence for the word of God and a willingness to follow it. Each one also makes the sign of the cross on the forehead, lips and breast, to signify that he believes the gospel, will proclaim it with his lips, and abide by it with upright heart. After reading the gospel the priest, as a mark of respect, kisses the book.

What do we understand by the Creed or Credo?

The Credo is the profession of faith made by the universal Church assembled at Nice in the year 325 and at Constantinople in the year 381. It begins with the Latin word "Credo, — — —" "I believe."

How is the Offertory made?

The priest, elevating the paten with a large host, and then the

chalice with wine, begs of God to receive these offerings for the **welfare** of the world. He further offers himself and the faithful to God.

Why does the priest pour some water in the wine?

A little water is poured into the wine, to signify the union of the divine and human natures in Christ, and to signify the water that flowed from the side of Christ.

What is the purpose of washing the hands at the Lavabo?

To cleanse the hands and fittingly prepare them to touch the Sacred Host, and it signifies the inward purity of **soul** with which we should present this holy oblation to God.

What do we ask in the secret prayer?

In the secret prayer, so-called because uttered by the priest in a low voice.

What is the preface?

The preface is a solemn hymn of praise and thanksgiving.

What is the Sanctus?

The Sanctus is the thrice repeated salutation of the angels in heaven: Holy, holy, holy art thou, Lord God of hosts. Heaven and earth are full of Thy glory. Blessed is He Who cometh in the name of the Lord.

What does the word "Canon" mean?

The word "Canon" means rule, and here signifies the unchangeable rule or manner according to which the Holy Sacrifice is each day consummated. The canon has remained unchanged for more than 1,200 years. The greater part of it is even older, and is derived from the words of Our Lord himself, and from the traditions of the apostles, and from pious regulations of the popes.

Why does the priest extend his hands over the offerings?

This is done in remembrance of the old law, according to which the priest was obliged to lay his hands upon the sacrificial offerings as a sign that the animal now bore the sins and had to expiate them by death. In mass the extending of hands signifies that Christ is the Lamb of God who bore all our sins.

What does the priest say over the species of bread and wine at the consecration?

The priest says what Christ said at the last supper, and as recorded in the Bible: "Who the day before He suffered, took bread into His holy and venerable hands, having raised His eyes towards heaven, to Thee, God His Father Almighty, giving thanks to Thee, He blessed, broke and gave to his disciples, saying: Take and eat ye all of this: for this is My Body! In like manner, after they had partaken,

taking also this sacred chalice into His holy and venerable hands, again giving thanks to Thee, He blessed and gave to his disciples, saying: Take ye and drink ye all of it, for this is the chalice of My Blood, of the new and eternal Testament, the mystery of faith, which will be shed forth for you and for many unto the forgiveness of sins. As often as ye do these things, ye shall do them in remembrance of Me."

What is the effect of these words?

When these words are spoken, the bread and wine are changed into the true Body and Blood of Christ.

Why does the priest raise the bread and the chalice to the view of the people?

The priest lifts up the host, and then the chalice with the precious blood, in order that the faithful may see it and adore the Saviour now present under the forms of bread and wine.

What prayer does the priest say after the consecration?

The priest offers the Body and Blood of Christ to the Eternal Father as a pure, holy and unspotted sacrifice for the sins of the world.

How does the priest pray for the dead?

He prays that to the souls departed may be granted the light of heaven and life everlasting through this sacrifice. This is called the memento of the dead. The priest mentions by name those for whom he wishes particularly to pray. The people also should pray here for their deceased relatives and friends.

Why is the Lord's prayer said here?

Because through Jesus we become children of God, and are entitled to say "Our Father," and because on account of Jesus, God in heaven will hear our prayers and give us what we need for soul and body.

Why does the priest break the Sacred Host?

The breaking of the Sacred Host into three parts reminds us of the violent death of Christ when his soul parted from the body. A part of the consecrated host is mingled with the precious blood as a sign that Christ is here present as the risen Redeemer.

What is the Agnus Dei?

Agnus Dei or "Lamb of God" means Jesus the Lamb of God who takes away the sins of the world. It is a prayer for mercy and is repeated three times.

Why is in solemn masses the kiss of peace given?

The kiss of peace is here given, according to the counsel of St. Paul to the Romans XVI., 16: "Salute one another with a holy kiss."

How does the priest receive Communion?

He takes the consecrated host in his hands with the words: "I will take the bread of heaven, and call upon the name of the Lord." He strikes his breast three times, saying: "Lord, I am not worthy." etc., and then he eats the holy bread and drinks the precious blood, saying: "May the Body and Blood of our Lord Jesus Christ preserve my soul unto life everlasting. Amen."

What ought the people do while the priest receives Communion?

They ought to make a spiritual Communion, by firmly believing in Jesus Christ present on the altar, by inviting Him to come into their hearts, by adoring Him and by asking favors of Him.

Why has the priest water and wine poured on his fingers?

To purify his fingers so that no particle of the Blessed Sacrament may get lost.

How is mass concluded?

The people are dismissed either with the words: "Ite missa est"—"Go, mass is over," or, in times of penance "Benedicamus Domino"—"Let us praise the Lord," or, in masses for the dead, "Requiescant in pace"—"May they rest in peace. Amen."

How is the blessing given?

The blessing is given with the right hand in the following words: "May the Almighty God, the Father, Son and Holy Ghost bless you. Amen."

BAPTISM.**What are the different ceremonies of Baptism?**

The candidate receives a saint's name, so that he may have an advocate before God, and an example after whom to model his own life. He is asked if he desires baptism, and through it eternal life. The priest breathes upon him three times, saying: "Depart from him, thou unclean spirit, and make way for the Holy Ghost." The priest makes the sign of the cross upon the candidate's forehead and breast as a sign that he will belong to the crucified Saviour, whose teachings he is to cherish in his heart and openly proclaim. The priest places blessed salt in the candidate's mouth. Salt is a symbol of Christian wisdom, and protection against the foulness of sin. Through the exorcisms* the power of Satan in the candidate is broken in the name of God.

For the second time the priest makes the sign of the cross on the

* Exorcism is a prayer by which the evil spirit is cast out of a person or an object.

forehead of the candidate, saying: "Defile not, accursed spirit, this sign of the cross which we place upon this brow."

The imposition of hands symbolizes the protection of God, and the stole is placed upon the candidate as he is led into the church. The Credo and the Lord's Prayer are recited while entering the church, as a profession of faith. The priest, after the example of Jesus (Mark VII., 33), touches with spittle the ears and nose of the candidate with the words, "Ephpheta!" which is: be thou opened that is open to the word of God.

The person being baptized must renounce Satan with all his works and pomps. The works of Satan are sin, the pomps are the vanities of this world by which Satan dazzles the eyes of men and leads them to hell.

Next are anointed between the shoulders and breast with holy oil, because the newly baptized should be a soldier of Christ in the battle against the devil.

How is Baptism performed?

Pour water on the head of the person to be baptized, at the same time say these words: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

What ceremonies follow the act of Baptism?

The head of the baptized is anointed with chrism, because he is now a Christian, one of God's anointed; and a white cloth is presented to him in these words: Take the white garment and bear it unstained before the judgment-seat of Jesus Christ, Our Lord, that thou mayest reach everlasting life.

What does the priest say whilst the lighted candle is held by the person baptized?

Receive this burning light; keep thy baptism without stain; obey the commandments of God, that when the Lord shall come to the nuptial feast, thou mayest go forth to meet Him with all the saints of Heaven, and mayest have life everlasting. Amen.

Why are sponsors required in Baptism?

That they make the vows and promises in the name of the child to be baptized, and in case the parents should die, they see that the child be brought up a Christian. Sponsors become spiritually related both to child and parents, and cannot marry with either.

CONFIRMATION.

How does the Bishop administer Confirmation?

1. He extends his hands over those to be confirmed, and asks the Holy Ghost to descend upon them with His sevenfold gifts.

2. He then lays his hands upon each one, and anoints him with holy chrism.
3. He gives each a slight blow on the cheek, saying: "Peace be with you."
4. He finally gives them all the episcopal benediction.

What does the imposition of hands signify?

It signifies the descent of the Holy Spirit, and particularly the protection of God under which the Christian is henceforth placed.

How does the Bishop anoint those to be confirmed?

He makes the sign of the cross with chrism on the forehead of each one, saying at the same time: "I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Of what does the chrism consist?

Chrism consists of olive oil and balm and is blessed by the Bishop with great solemnity.

What does the oil signify?

The oil signifies inward strength for the struggle against the enemies of salvation. Oil is used by soldiers and athletes to make their limbs supple and strong.

Why is fragrant balm mixed with the oil?

The fragrant balm signifies the sweet odor of virtue which the candidate should practise.

Why does the Bishop make the sign of the cross upon the forehead of the one to be confirmed?

To signify that a Christian should never be ashamed of the cross, but confess without fear his faith in Christ crucified.

Why does the Bishop give the candidate a slight blow on the cheek?

To remind him that he is now strengthened and should be ready to suffer any humiliation for Jesus' sake.

Why does the Bishop say: "Peace be with you"?

Because God's peace is one of the greatest goods on earth.

Why does a priest dry with a piece of cotton the brow of the person confirmed?

In order to prevent the sacred chrism from being desecrated.

What are the words of the benediction given by the Bishop after Confirmation?

"May the Lord bless you out of Sion, that you may see the goods of Jerusalem all the days of your life, and have life everlasting. Amen."

THE HOLY EUCHARIST.

When and where is Communion given?

For those who are well, Communion is given in church; those who are sick, can receive it in their homes.

How is the Communion administered in church?

1. The server says the Confiteor or general confession of sins, then the priest says: May the Almighty God have mercy on you, forgive you your sins, and lead you into life everlasting. Amen. And: May the Almighty and merciful Lord grant you pardon, absolution and full remission of all your sins. Amen.

2. Holding the sacred host to the view of the people he says: Behold the Lamb of God, Who taketh away the sins of the world. He then says three times: Lord, I am not worthy that thou shouldst enter under my roof; say but the word and my soul shall be healed.

3. He places the consecrated host upon the tongue of the communicant, saying: May the Body of Our Lord Jesus Christ preserve thy soul unto life everlasting. Amen.

4. Returning to the altar, the priest says some prayers and gives the benediction.

Why is the Holy Communion sometimes called Viaticum?

Because it is given to the sick as a food and sustenance for the last dangerous road to eternity.

Why does the Church bless the people with the Blessed Sacrament?

Because in the Blessed Sacrament Jesus Christ Himself blesses the people, as He blessed them on earth.

How is the Benediction of the Blessed Sacrament given?

A hymn in honor of the Blessed Sacrament is sung; as a mark of reverence the priest covers himself with a cope and veil, incense is offered up to the Blessed Sacrament as a sign of adoration, then the priest blesses the people with the Blessed Sacrament in the sign of the cross.

Why do we have processions of the Blessed Sacrament?

That we may in solemn manner give adoration to the Saviour in the sacred host, and publicly profess our belief in His real presence.

What is the meaning of the perpetual light kept burning before the altar?

It reminds us of the continual presence of Jesus Christ on the altar, and of the worship which is constantly due to Him.

PENANCE OR CONFESSION.**How is Confession or the Sacrament of Penance administered?**

The priest blesses the penitent, who confesses his sins, the priest gives him fatherly advice, imposes a penance and gives him absolution.

Which are the essential words of absolution?

I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

How is Extreme Unction administered?

The priest sprinkles with holy water the sick, the room and the persons present, and then recites a series of prayers. The Confiteor or the general confession is said. The priest then makes the sign of the cross over the sick, imposes his hands over him, and prays that all power of the evil spirit may be cast out of the sick. He anoints the five senses of the sick with holy oil with these words: Through this Holy Unction and his most tender mercy, may the Lord forgive thee whatever sins thou hast committed by thy sight, by thy hearing, by thy mouth, by thy nose, by thy hands and by thy feet. The priest then prays for the spiritual and temporal welfare of the sick and gives him his blessing.

What effects will Extreme Unction have on the sick?

It forgives some sins, it remits the temporal punishment due to sin, it gives strength to bear the sickness patiently, it gives power to resist the temptations of Satan, it often restores the sick to health if God sees fit.

What things should be prepared in the sick room at reception of Extreme Unction?

A table covered with a white cloth, a crucifix between two candles, holy water and a glass of ordinary water, a plate with salt or bread, cotton-batting, a spoon, and a kneeling bench.

HOLY ORDERS.**What is the Sacrament of the Holy Orders?**

Holy orders is a sacrament by which bishops, priests and other ministers of the Church are ordained and receive the power and grace to perform their sacred duties.

Who administers the Sacrament of Holy Orders?

The bishop, as successor of the apostles.

How is a person admitted into the clerical order?

By the administration of the tonsure, that is, by cutting a portion of the hair, and investing him with the clerical dress. The cutting of

the hair signifies renunciation of the vanities of the world. Priests are called clerics or the clergy, because they serve the Church, and because God should be their only inheritance.

What are the four minor orders?

1. Ostiarius, or porter. 2. Reader. 3. Exorcist, or driving out the devils. 4. Acolyte, or server at the altar. These various orders are administered with prayer and the presentation of the articles belonging to each office.

What are the three higher orders?

1. Sub-deaconship. 2. Deaconship. 3. Priesthood.

What are the duties of the sub-deacon?

The sub-deacon serves the priest and deacon at mass; brings the chalice and bread to the altar; pours the water into the chalice; sings the epistle; and washes the linen used upon the altar.

How is the order of sub-deaconship administered?

It is administered before the epistle in the mass with prayer and the presentation of the book of epistles, the chalice, the paten and the filled cruets. He is clothed with the amice, alb, maniple and tunic. On account of this intimate association with the Holy Sacrifice, it becomes the duty of the sub-deacon to remain forever in the service of the Church, to live in celibacy and chastity and to recite the breviary. He is allowed to wear the amice, the alb, the maniple and the tunic.

Which are the duties of the deacon?

Deaconship is an apostolic office, and of divine institution. (Acts VI., 1—7.) It gives authority to preach, to baptize, to administer Holy Communion, to be the immediate assistant of the priest at the Holy Sacrifice of the Mass, and to sing the gospel.

How is the order of deaconship administered?

During the mass, before the gospel. The deacon is vested with the stole and with the dalmatics, and the book of the gospels is presented to him.

What are the special powers appertaining to the priesthood?

The special powers of the priesthood are to celebrate the Holy Sacrifice of the Mass, to forgive sins and to administer the other sacraments, with the exception of Confirmation and Holy Orders.

How is priesthood administered?

Priesthood is given during mass, after the gospel. 1. The bishop instructs the person to be ordained concerning the duties of the priestly life. The candidate then lies outstretched with his face on the floor, the Litany of the Saints is recited and the bishop gives him the blessing.

The bishop then, praying, lays his hands upon him, thereby imparting to him the priestly character. He is then invested with the priestly stole, placed crosswise over his breast, and with the chasuble folded. Then the power of blessing and consecrating is given to him, the Holy Ghost is invoked, and the palms of the candidate's hands are anointed with holy oil, as a symbol of the blessings that should come from the hands of the priest. The thumb and forefinger with which he holds the consecrated host are also anointed.

The bishop hands him the chalice with wine, and the paten with an unconsecrated host, so that he may touch them, and says: "Receive the power to offer this sacrifice to God and to celebrate mass, both for the living and the dead. In the name of the Lord. Amen." He then proceeds to celebrate mass with the bishop, and from his hands he receives Holy Communion. After Communion the bishop confers on him the power to remit sin, whilst breathing on him and saying: "Receive the Holy Ghost; whose sins thou shalt forgive, they are forgiven them; and whose sins thou shalt retain, they are retained."

As now the full power of the priesthood is given him, the chasuble is unfolded. The newly ordained priest places in the bishop's hands his promise of obedience, receives a kiss and is admitted by the bishop as a son and fellow-laborer. The bishop then blesses him and asks him to pray for him and to say three masses of thanksgiving.

What is the highest rank in the priesthood?

That of the bishop, who is a successor of the apostles. The bishop administers confirmation and holy orders, and is placed in charge of a diocese. The most important ceremonies at the consecration of a bishop are: After the bull or the nomination by the Pope is read and the bishop-elect has taken the prescribed oath, he and the consecrating bishop begin to celebrate mass, each at a separate altar up to the gospel. Solemn admonitions are given to the bishop-elect; and as he lies outstretched with his face to the floor, the Litany of the Saints is recited over him, and the bishop blesses him.

The book of gospels is placed upon his head and shoulders, as a sign that he should explain the gospel with judgment and wisdom. The consecrating bishop now lays his hands upon him, and says: "Receive the Holy Ghost." His head and hands are anointed with chrism, that the power of the Holy Spirit may abound within him and guard him without.

The crosier, or bishop's staff, is handed to him, as a sign of his office of shepherd, and of power to punish. A ring is placed on his finger, as a sign of his faith and fidelity to the Church. The book of the gospels is taken from his shoulders and placed in his hands, because

it is his chief duty to proclaim the gospel. With the kiss of peace he is received as a companion; and to show the unity of the priesthood, he continues the Holy Mass at the same altar with the consecrating bishop.

After the mass he receives the mitre, which, like to a helmet, signifies the courage and force with which he must proclaim the gospel and defend the Church. The gloves are then put on his hands; they signify the spiritual purity and holiness of intention in all the actions of a bishop.

MATRIMONY.

What are the duties imposed on a couple when they marry?

The duty to live together in peace, in love and in fidelity, to bring up as Christians the children God may send them, and cheerfully share one another's joys and sorrows.

How is this sacrament performed?

1. The bridal pair give their consent to be man and wife and they give each other their right hand. 2. The priest with a blessing confirms their union in these words: "I join you in matrimony in the name of the Father, and of the Son, and of the Holy Ghost. Amen." (Or in some other form.) 3. The priest blesses the wedding ring which is a symbol of their indissoluble union. 4. The bridal pair then receive the solemn matrimonial blessing and Holy Communion during the nuptial mass.

BLESSINGS.

What is a blessing?

A blessing is that holy act whereby the priest calls down the divine blessing on persons or things, as Christ did when He blessed children, bread, fishes and other objects.

What objects does the Church bless?

The Church blesses houses, fields, persons and every object that may be a benefit to man.

How is the blessing of holy water done?

The salt is blessed and the evil spirit driven out of it, then the water is blessed in like manner, and the salt is mingled with the water in the name of the Blessed Trinity, as salt preserves things against corruption, so this salt and water should preserve us from the corruption of sin.

Why does the Church use holy water?

In order to bless people and things, and to cleanse us from venial sins and to protect our body and soul against the evil spirit.

When should we use holy water?

Christians take holy water on entering and leaving the church, at home, on rising and retiring, going in and out, and at any other time when God's help is needed.

Why are people sprinkled with holy water before high-mass on Sunday?

Because we should be cleansed and sanctified when we go into the house and presence of God.

CHRISTIAN BURIAL.**Why does the Church honor corpses or the remains of the dead?**

Because these remains were once temples of the Holy Ghost, and will one day rise to a blessed immortality.

What are the ceremonies of a burial?

At the house of the deceased or at the entrance of the church the coffin is sprinkled with holy water and suitable prayers for the dead are said. In church the Holy Sacrifice of the Mass is offered for the deceased. After mass other prayers are said and the coffin is sprinkled with holy water and incensed. When the body is lowered into the grave, the priest reads the benedictus, and the antiphon: "I am the resurrection and the life; he that believeth in Me, although he be dead, shall live; and every one that liveth and believeth in Me shall not die forever." Then the grave is sprinkled with holy water while the priest and people silently say the Lord's Prayer, and a few responses and prayers end the ceremony.

What is the catafalque?

The catafalque is a bench upon which rests the coffin during the service for the dead. In masses for the dead the catafalque represents the grave or the remains of the dead.

At what other times is it becoming to have public services for the dead?

According to a very ancient practice, masses are offered on the third, seventh and thirtieth day after the burial, and on the anniversary. The third day the mass is offered for the deceased in commemoration of the third day when Jesus rose from the dead. The seventh day the mass is offered for the deceased in commemoration of the seventh day when God rested from his work. The thirtieth day in commemoration of the thirty days the people of God mourned for Moses and Aaron and the anniversary because the first Christians assembled in prayer at the tomb of the saints on the anniversary of their death.

What is to be said about the burial of children?

These ceremonies resemble those of adults; but instead of supplications for their souls, hymns of joy are sung. with prayers for the

QUESTIONS ASKED BY PROTESTANTS.

living. Children having left this world with their baptismal innocence need no prayers, hence white vestments are worn, instead of black.

DEDICATIONS.

What do we understand by dedications?

By dedications we understand the blessings of objects which are to be devoted to some sacred purpose, as churches, etc.

Dedications at which anointing with holy oil takes place are called consecrations.

Why are churches blessed and consecrated?

As in the Old Law the tabernacle was blessed by Moses, and the temple solemnly dedicated, so it is becoming and proper in the New Law to dedicate the house of God, to set apart, to bless and use it for God's service only.

THE BUILDING OF THE CHURCH.

Where did the Christians hold divine worship in early ages?

Divine services were held in private houses, or cemeteries and during persecutions in secret caves, in the woods, in prisons, but more especially in the catacombs, which still exist in Rome. The catacombs were underground passages and caverns, partly natural, partly artificial, in which the Christians deposited the bodies of the martyrs, around which, in time of persecution, they would assemble to celebrate the holy mysteries.

When was the erection of Christian churches begun?

It was not until Constantine granted freedom to the Christians that they could begin the erection of their churches.

What does the word Church mean?

The word "Church" means The Lord's House. Large churches are called domes (from the Latin domus), or minister of monastery, because communities of religious were connected with it. The bishop's church is called the cathedral, because it contains the cathedra, the teaching chair of the bishop. Churches of smaller dimensions are called chapels, oratories, shrines, etc.

Which are the different styles of churches?

In different ages and countries churches were built according to various plans and styles, of these we have: The Roman style, whose distinguishing marks are the round arch and vaulted ceilings. The Gothic style, with the pointed arches and towering spires. The Renaissance style, or the reviva, a mixture of the Roman and Gothic style.

What is the sanctuary?

The sanctuary is the most important part of the church, within it is the high altar on which is offered the Holy Sacrifice, and on this altar usually is the tabernacle or the dwelling place of the blessed Sacrament.

CORNER STONE.**How is the blessing of a corner stone conducted?**

The corner stone, which is a figure of Jesus Christ, the foundation of the universal Church, is blessed in the following way: In the place where the altar is to stand, a cross is erected, showing that the place is claimed for the service of God. The bishop sprinkles the stone with holy water, and cuts with the trowel a cross on the four sides of the stone. The Litany of all the Saints is said. The bishop touches and places the stone in the foundation with these words: In the faith of Jesus Christ, we place the first stone in this foundation in the name of the Father, the Son and the Holy Ghost, etc. The stone is again sprinkled with holy water and the Asperges is said. Then the foundation of the walls are sprinkled amid suitable prayers.

How is the church consecrated?

On the preceding day a fast is observed in the parish and prayers are said to obtain blessings of heaven. Before the main door a temporary chapel is erected, in which the relics of saints intended for the altar are placed. Throughout the night a watch with prayer is held in the chapel.

How is the consecration of the exterior performed?

In front of the church the clergy recite the penitential psalms and the Litany of the Saints. The bishop blesses salt and water, with which he sprinkles the outer walls, passing in procession around them three times. At each return the bishop knocks at the door, and asks that it be opened; at the third time he makes on it the sign of the cross, and then it is opened, to show that the cross triumphs over all opposition and closes to us the gates of hell.

How is the interior consecrated?

After saying: "Peace be to the house," the bishop enters, and kneeling down, invokes the Holy Spirit. While the Litany of the Saints and the Benedictus are sung, the bishop strews ashes in the form of a cross on the floor and writes in them with his crozier the Greek and Latin alphabets. The Greek and Latin alphabets signify that the Church is consecrated on the foundation of the Catholic apostolic faith which in the beginning was proclaimed chiefly in the Greek and Latin languages. He sprinkles the inside walls and the floor with holy water, and anoints with

chrism twelve places on the walls, each one of which is marked with a **cross** and a lighted taper, sometimes called the apostle-cross. The **anointing** of the walls at the apostle-crosses signify that in the church the faith will be taught and practised as preached by the apostles. Then the bishop blesses the **Gregorian water**. The Gregorian water derives its name from Pope St. Gregory the Great, who first ordered this manner of blessing. With the water is mingled salt, ashes and wine, all previously blessed. The altar symbolizes Jesus Himself, the wine symbolizes the divine nature in Jesus, the water His human nature, the ashes His death and the salt His incorruptibility.

He signs the main door of the church with two crosses, and supplicates for mercy for those who shall pray in this edifice. He makes the cross with the blessed water on the altar-table in the centre and at the four corners, walks seven times around the altar, sprinkling it with the same water, and three times he sprinkles the walls of the church, once the floor in the form of a cross, and then sprinkles it toward the four points of the compass. When he has anointed the inner and outer doors of the church with chrism, the sacred relics are carried in solemn procession and placed in the altar-stone with prayer. The bishop anoints the altar in the centre and at both ends with holy oil and chrism, meanwhile making five signs of the cross over it, and incensing it. He makes five crosses, consisting of five grains of incense, and then covers them with wax. Once more he anoints the altar amid prayers. Finally the altar-cloths are blessed on which the Holy Sacrifice is soon to be offered.

THE BLESSING OF BELLS.

How is the blessing of bells conducted?

Amid beautiful prayers the bells are washed with holy water, that they may become a pure agency in the worship of God. They are anointed with oil for the sick in the form of a cross, then seven times outwardly with the same oil, and seven times inwardly with holy chrism. The seven-fold unction with oil and chrism signify the fountains of grace flowing through the seven sacraments to which the bells call us. Thymia, incense and myrrh are burned under the bell. This fumigation symbolizes the fragrance of prayer to which the bells call us. The gospel of Mary and Martha is read, because the bells call us to the one thing necessary; the hearing of God's word. A name is then given to the consecrated bell, because by their respective names the bells are distinguished from one another and are placed under the protection of a patron saint.

BLESSING OF CEMETERIES.**How is a cemetery blessed?**

Five crosses are erected, one in the centre and one in each of the four corners of the ground, and before each is placed a low stand with a cross-arm with three candles. The crosses give us to understand that the dead expect their salvation from Christ crucified. The burning candles symbolize the prayers offered up for the dead. At the time of the consecration the three candles are lighted, the Litany of the Saints is recited, and at the petition for the souls departed the bishop makes the sign of the cross over the place. Then he blesses salt and water and sprinkles the whole ground. At last he incenses each one of the five crosses and places on them burning candles. During all these ceremonies appropriate prayers are recited.

THE BREVIARY.**What do we understand by the Breviary?**

The Breviary is a system of prayers prescribed by the Church to be said by priests and members of religious orders. According to David in Psalm 164, "Seven times a day I have given praise to Thee," the Office contains seven divisions: (1) Matins and Lauds, for the early part of the day; (2) Prime, for the first hour of the day; (3) Terce, for the third hour of the day; (4) Sext, for the sixth; (5) None, for the ninth hour; (6) Vespers, at sunset; (7) Compline, before bed-time.

Of what does the Breviary consist?

It consists of psalms and lessons from Holy Scripture, to which are added lessons from the Fathers and biographical accounts of saints, with prayers and hymns.

What is the aim of the Church in prescribing the recital of the Breviary?

The Church wishes that the praises of God be kept up by her servants in unceasing prayer; that priests, like their Divine Master, Jesus Christ, may become the constant intercessors to God for the people.

VESPERS.**What are Vespers?**

Vespers are the evening prayers of the Breviary; it consists of five psalms with antiphones, a short extract from the Scriptures, a hymn, a versicle, the Magnificat, the prayer of the day, with two closing verses, and an antiphone to the Mother of God.

THE ANGELUS.

What is the origin of the Angelus?

The Angelus, or the ringing of the bell three times a day, was introduced by Pope Urban II., in the year 1095, to call down the protection of Mary on the Crusaders, and was then retained, in order to thank God three times a day for the blessings of redemption through Christ.

THE ROSARY.

What is the Rosary?

The Rosary is a simple form of prayer, introduced by St. Dominic in the thirteenth century, and approved by the Church. This form of prayer is called the Rosary because it is composed of a series of beautiful prayers and meditations about the principal parts of Christ's life, which are strung one after another in a garland, like so many fair and fragrant roses. The life of Jesus is divided in the joyful, sorrowful and glorious mysteries. The joyful mysteries express the joys of Jesus and Mary; the sorrowful express the sorrow; and the glorious express the glories of Jesus and Mary.

Why do you repeat so often the same prayers in the Rosary?

Because, as the angels repeat forever the "Holy, holy, holy," so we enjoy to say over and over the holiest prayers and praises to Jesus and Mary.

PROCESSIONS.

What are processions?

Processions are bodies of clergy and laity walking together in public, reciting prayers and hymns, preceded with cross and banners.

Why were processions instituted?

In order to praise and thank God publicly, to invoke His protection and blessing, and to remind us that we are but pilgrims on earth, and should walk toward our home in heaven.

When are processions held?

Processions are held on Candlemas Day, Palm Sunday, Corpus Christi, on St. Mark's Day, on Rogation Days and sometimes at special devotions.

EMBER DAYS.

What are Ember Days?

Ember Days are days of fast and abstinence in each season of the year, to thank God for the benefit received during that season, and also to pray to God for good priests, because on those days priests are usually ordained.

What is a Vigil Fast?

It is a fast day before a great feast, by which we prepare ourselves for a worthy celebration of the festival itself.

ADVENT.**What is the meaning of Advent?**

The season of Advent, or the four weeks preceding Christmas day, represent four thousand years during which mankind was compelled to await the Advent, or coming of the Redeemer.

What is the object of Advent?

Advent should enkindle in us a desire for the graces of the Redeemer, and be a preparation for the feast of the birth of Christ.

CHRISTMAS.**Why is the birthday of Jesus called Christmas?**

Because on that day the Church celebrates the masses specially commemorating the birth of Christ.

Why are three masses said on Christmas day?

The three masses are a threefold act of thanksgiving to the three persons in the Blessed Trinity, who participated in the great act of our redemption.

THE PRESENTATION.**What is the feast of the Presentation of the Child Jesus in the Temple?**

On the fortieth day after the birth of Christ, Mary, in obedience to the law, offered her divine Son to His heavenly Father.

Why is the feast of the Presentation sometimes called Purification?

Because on this day Mary offered in the temple the prescribed clean oblation.

Why is it also called Candlemas Day?

Because on this day candles are blessed, which are a symbol of Jesus, the light of the world; Simeon declared Him to be the light for the enlightenment of the Gentiles (Luke 2, 32). Candles are blessed on this day with beautiful prayers and hymns, for the welfare of soul and body of those who use them with faith.

ASH WEDNESDAY.**What is Ash Wednesday?**

Ashes are blessed by the priest and placed on the head of the faithful.

Of what do these ashes remind us?

They remind us of our mortal body which will soon return to dust; hence the priest, whilst putting them on our head, says: "Remember, man, that thou art dust, and to dust thou shalt return."

HOLY WEEK.

Which ceremonies are observed on Passion Sunday?

The crucifix and pictures are veiled in violet to signify that a short time before His passion, Jesus hid Himself from the Jews, after He was painfully humiliated by them in the temple.

Why is the last week of Lent called Holy Week?

Because during this week are commemorated the greatest events of our redemption and because great graces are given us.

Of what does Palm Sunday remind us?

Palm Sunday is the day on which Jesus triumphantly entered the city of Jerusalem, when the people with palm branches in their hands came out to meet Him, and to salute Him as their King.

How are palms blessed?

The blessing of palms is done in the following manner: The choir sings "Hosanna to the Son of David"; a prayer follows and a lesson is read out of the Old Testament concerning the promise of the miraculous manna; then is sung the gospel describing the entry into Jerusalem, with a preface and several prayers invoking the blessing on the palms, which are sprinkled with holy water and incensed. The palms are then distributed, and a procession takes place wherein all carry palms.

What are the Tenebrae?

On the evenings of Wednesday, Holy Thursday and Good Friday, the Tenebrae are sung as an evening devotion consisting of psalms, lessons and lamentations having reference to the sufferings of Christ. These lamentations are the wailings of the Prophet Jeremias over the destruction of Jerusalem, and are intended to put us on guard against the misery of sin and to impress on us the necessity of penance. During the Tenebrae fifteen candles are burning on a triangular candlestick, and at the end of each psalm one is extinguished, except the last one; which is carried lighted behind the altar, symbolizing how the apostles one after another left Jesus Christ the evening before He died.

What takes place during Mass on Holy Thursday?

The Church commemorates the institution of the Blessed Eucharist, and as a sign of gladness the Gloria is sung at the mass, and all the bells are rung during its recital. At the mass two large Hosts are consecrated, one of which is kept for Good Friday, and is carried in procession to the repository, prepared on one of the side altars. The organ and bells are now silent till the Gloria on Holy Saturday, to indicate the deep grief of the Church at the sufferings and death of Christ. The signs of the holy offices are given by a wooden clapper.

Why does the consecration of the holy oils take place this day?

This day, during mass, the bishop consecrates the oils that are used at baptism, confirmation, extreme unction and at certain consecrations, because on this day Christ instituted the priesthood, and made the apostles the dispensers of His graces through the sacraments.

Why are the altars stripped after Mass?

The altars are stripped to indicate our sorrow at the sad exposure of Jesus during the scourging and crucifixion.

What signifies the washing of the feet?

The washing of the feet by the bishop reminds of the deep humility of Jesus, who on this day, before instituting the Blessed Sacrament, washed the feet of His apostles, in order to remind them of purity and humility of heart in receiving Holy Communion.

What are the Church observances on Good Friday?

On Good Friday the Church, amid the deepest affliction, commemorates the death of Jesus; on account of this deep sorrow, Good Friday is not held as a feast day.

Why do the priests and ministers prostrate themselves at the foot of the altar on this day?

This is done to express our profound grief at the sufferings and death of Jesus.

Which are the different ceremonies on this day?

The priest reads some prophecies or symbolical passages from the Old Testament concerning the death of Christ; the history of the Passion according to St. John is read; the great Supplications are said, then follows the uncovering of the cross, the adoration of the same, and the Mass of the Presanctified.

What does the Church ask in the great Supplications?

In these solemn petitions the priest prays for the Church, the Pope, the bishops, the clergy and the laity; for the state, the neophytes, for all sufferers, heretics, Jews and pagans, that they may share in the fruits of the death of Christ, who died for all men.

How is the unveiling of the cross done?

The priest holds up before the people the black veiled cross, and ascends gradually the altar steps, at each step uncovering a part of the cross, and each time singing in a higher tone of voice: "Ecce lignum crucis"—"Behold the wood of the cross, on which hangs the salvation of the world," the choir each time answers: "Venite adoremus"—"Come, let us adore."

How is the cross adored?

The priest lays the uncovered cross before the altar, and makes an adoration, by kneeling three times at different distances, and lastly kissing the sacred wounds on the figure.

What does the choir sing in the meanwhile?

In the meanwhile are sung the Improperia, or reproaches, which Christ must have made to His ungrateful people on this day.

Why is no mass celebrated on this day?

Because it would be unbecoming to celebrate the unbloody renewal of the sacrifice of the cross on the day when we commemorate the bleeding sacrifice on the cross.

What does Holy Saturday bring to our mind?

Holy Saturday brings to our mind the silence and repose of the Saviour's tomb, and His descent into Limbo.

Which are the services of Holy Saturday?

(1) The blessing of the new fire; (2) the blessing of the paschal candle; (3) the blessing of the baptismal water; and then follows the holy mass.

What does the new fire signify?

The new fire which is struck from a flint and blessed, and from which all lamps in the church are relit, symbolizes the risen Christ, who in new splendor comes forth from the tomb to be the light of the world.

What does the paschal candle symbolize?

The paschal candle is a figure of the risen Christ. The five grains of incense represent the five wounds of Christ.

How is the baptismal water blessed on this day?

Twelve prophecies from the old Testament, having reference to the sacrament of baptism, are read, and prayers are offered for the neophytes. A preface is sung with many blessings and ceremonies, the water is scattered toward the four quarters of the globe, to signify that the water of baptism is to cleanse the whole world from sin. The priest breathes on the water, and dips into it the paschal candle three times. This is to represent and to call down the cleansing, sanctifying power of the Holy Ghost, which comes to us through baptism.

Finally oil, then chrism, and then oil and chrism together, are poured into the water and mingled with it, to show forth the effects of baptism in cleansing, strengthening, sanctifying, then the Litany of the Saints is sung whilst the priest and ministers are prostrated before the altar.

What does the Church celebrate in mass on this day?

The Church celebrates the resurrection of our Lord, the Gloria is chanted, the bells are rung again and the Alleluia is solemnly sung.

EASTER SUNDAY.

What does the word Easter mean?

Easter or East star, the rising of the sun, or the resurrection of Jesus. Easter is also called Pascha, the name of a festival in the Old Testament, when a lamb was slain in memory of the blood of the lamb that saved the first born of the Israelites. Jesus is the lamb of God, that was slain on the cross, and whose blood shall save us.

What is the Rogation week?

It is the week of prayer during which from very early times processions were held, to implore God's blessing on the crops in the fields.

On what day is the ascension of Christ commemorated?

On the fortieth day after Easter; for on that day Jesus ascended triumphantly into heaven.

What ceremony is peculiar to this day?

After the gospel in mass, the paschal candle on the altar is extinguished, to symbolize the departure of Christ from earth to His Heavenly Father.

PENTECOST.

What is Pentecost or Whitsunday.

Pentecost is the commemoration of the coming of the Holy Ghost, and it occurs ten days after the Ascension, or fifty days after Easter.

Why is the baptismal water blessed on the eve of Pentecost?

The baptismal water is blessed because in ancient times the solemn baptism of catechumens took place on Pentecost.

What is Corpus Christi?

The joyful remembrance of the institution of the Blessed Eucharist. The words Corpus Christi mean the body of Christ.

How is it celebrated?

At high mass the beautiful hymn "Lauda Sion" is sung; the Blessed Sacrament is carried in solemn procession, which halts at three different altars, and benediction is given at each.

Why is public procession held on this day?

In order to express our faith in the real presence of Jesus Christ in the Blessed Eucharist, and publicly to give honor and glory to Him.

A SHORT EXPOSITION OF FAITH.

What do Roman Catholics believe?

All Catholics believe that there is one God in three divine persons, Father, Son and Holy Ghost; that God by His Word only and out of nothing created heaven and earth and all things; that angels and men are the chief creatures of God; that some of the angels sinned and were punished. That Adam and Eve, the first man and woman, disobeyed the command of God and were punished by the loss of justice and innocence and by sickness and death; that this deprivation of justice is original sin and all men are born with this sin; that through the merits of her Divine Son and because she was to be His Mother, the Blessed Virgin Mary was preserved free from this original sin, which privilege is called her Immaculate Conception.

That God the Son, by the power of the Holy Ghost, assumed human nature of the Blessed Virgin Mary and is called the God-Man, Jesus Christ; that for this reason the Blessed Virgin Mary, although a creature, is called the Mother of God and is deserving of a very special, but not divine, honor—divine honor is paid to God alone.

That Jesus Christ, by His sufferings and death, redeemed men and obtained for them grace or supernatural help whereby they may be saved; that the chief channels of grace are the seven sacraments, all of which were instituted by Christ.

That Jesus Christ instituted a church or society, and that to certain ones, i. e., the priesthood in this Church, He intrusted the administration of the sacraments and the teaching of His doctrine; that the divinely appointed visible head of the Church, the Pope of Rome (the invisible head is Jesus Christ) is, by the aid of the Holy Ghost, and must be, infallible, i. e., he cannot err when officially teaching the whole Church a doctrine regarding faith or morals. This does not imply that the Pope cannot sin or make a mistake in other matters.

That all are bound to belong to the Church, and he who knows the Church to be a true Church, and wilfully remains out of it cannot be saved. While believing this in regard to the Church, they are not to be the judges of their fellow men in regard to salvation, which finally depends on their inferior disposition known only by God and by themselves.

That as Jesus Christ is God, He can do all things, and particularly that He can change the substance of bread and wine into the substance of His body and blood; that He has given this power to certain men, viz., to the priesthood of the Church.

That all the doctrines of the Church are contained in the revelation of God; that this revelation is found in the unwritten and written

Word of God or in tradition and Scripture; that tradition finds its infallible expression in the teaching Church; that both are of equal value in as far as they transmit the divine revelation—Scripture, because it contains and is the word of God inspired by the Holy Ghost to the sacred authors; tradition, because it is preserved from error by the assistance of the Holy Ghost. While, therefore, the members of the Catholic Church revere and use the Bible, still they believe that the Scriptures alone do not contain all the revelation of God.

That the marriage of Christians is a sacrament and cannot be dissolved by any court, but only by the death of either the husband or wife.

They believe in heaven, a state in which the good are rewarded eternally; they believe in hell, a state in which the wicked are condemned eternally; they believe in purgatory, a state in which those suffer for a time who die guilty of venial sins, or without having satisfied the temporal punishment due to their sins; they believe in a general resurrection of the dead, followed by a general judgment, after which purgatory will cease and the souls of the just reunited to their bodies will be rewarded forever, and the souls of the wicked also reunited to their bodies will be punished forever.

Why do you Catholics keep sinners in your Church? We Protestants when we find a man doing wrong, we turn him out?

Catholics, too, excommunicate sinners, but with the greatest caution. The apostles excommunicated certain sinners in order to save the good, but this was done only when all other remedies failed. A true mother hardly ever gives up her child when it is wicked. The step-mother, however, throws it out-of-doors to go to ruin unhindered. In a parable of Christ, the man that sowed good seed in his field forbade the servants to gather up the cockle sowed by the enemy, lest perhaps gathering up the cockle they root up the wheat also; and he told them to wait until the harvest, and then gather the cockle and burn it. "But the wheat gather ye into my barn." Math. 13:30.

I believe that if a man is baptized a Protestant he should stay a Protestant, and if a man is baptized a Catholic he should stay a Catholic?

If this is true, Luther should have stayed a Catholic, and all Protestants should return to the old true Church.

Does the Bible contain errors and contradictions?

It appears so to people who are not competent to interpret and explain the Bible; but if a competent and infallible authority like the Catholic Church interprets and explains it, it is evident that the Bible contains no errors nor contradictions.

HOW TO BECOME A CATHOLIC.

Many persons who attend Catholic services, impressed with what they see and hear, feel a desire to become members of the Catholic Church, or at all events to obtain more information about it, so as to be better able to decide whether they ought to join it or not.

Is it very difficult to become a Catholic?

By no means. Make known your desire to some priest, and he will explain to you all that is necessary.

But if I address myself to a priest, will he not drag me into his Church, whether I like it or not, whereas perhaps on closer acquaintance I shall not wish to join it?

Not for the world would he dream of trying to make you a Catholic against your will. On the contrary, even if you were anxious to be received then and there, you would find that the priest would tell you that it was first of all necessary for you to receive a course of instruction, so that you might come to understand what the Catholic Church teaches and practises. Only when he was satisfied that you really understood what you were about, and that you were firmly determined to embrace the Catholic faith in the belief that it is the only true one, would he consent to receive you.

What, then, will he propose to do if I tell him I should like to become a Catholic?

He will ask you to mention the day of the week and the hour at which you can come to him for instruction in the faith and practises of the Catholic Church; and he will then make an appointment with you for that purpose. During the course of your instruction he will explain to you all the great truths revealed by God, which every Christian is bound to know and to believe; he will unfold to you the moral law contained in the commandments of God; he will teach you about prayer and the sacraments, the means appointed by God to enable you to keep the law. He will tell you the virtues which you must practise if you desire to save your soul; and he will enlighten you with regard to the services, the rites and ceremonies, and the various religious usages of the Catholic religion. He will answer any question you may put, and will endeavor to clear up any difficulties which you may have.

And when he has done all this, what will he do next?

He will ask you whether, knowing what you know of the Catholic faith, you wish to embrace it? and if you say, "Yes, I do," he will at last admit you to the One Fold of the One Shepherd.

But how shall I find a priest who will do all this for me?

Very easily. Priests are only too anxious to give persons drawn to the Catholic Church as much and as kind help as lies in their power. If then you have a Catholic friend you might ask him or her to take you to some priest for a talk on the matter. Or if you do not know any Catholics, write a note to some priest whom you have seen or heard, or call at his house and ask him; or if you see him about, go up and speak to him: he will not take it as an intrusion. If you have no particular priest in mind, ask at the door for any one: say "Can I speak to one of the Fathers?" and, if at home and disengaged, he will come.

But what shall I say to him? How shall I make the start?

You need not feel any anxiety about starting the conversation. You might say that you had some thoughts of becoming a Catholic, and would like to know something more about the Catholic Church.

Suppose I do not exactly want to become a Catholic, but have been told certain things about Catholics, and wish to hear what a Catholic priest has to say in answer to them. Would he think me intruding if I called merely to ask him this?

Certainly not: he would be most pleased to give you all the explanation in his power. And never fear lest he should consider some of the questions offensive. For instance, you might wish to know if it is true that Catholics do not believe in Christ, or worship images, or that priests give leave to commit sins for fixed payments. Ask such questions by all means. He will willingly explain matters to you, and, instead of his being offended with you, it will end by you both having a hearty laugh over the absurdity of the popular misconceptions.

One last question I should like to ask: If I call on a priest in this way, will he insist on having my name and address, so that he can come after me?

He certainly will not. He will leave you free to give them or not, as you like best. Do not give them, if you prefer to be unknown to him till you know him better.

If God has put the thought of becoming a Catholic into your heart, do not let the fear of what anyone might think, or say, or do, deter you from following it up.

Remember the words of our Lord, "What shall it profit a man if he gain the whole world and suffer the loss of his own soul?"

FORBIDDEN SOCIETIES.

Societies Condemned by the Church.—What Their Secrets Are.

"I would like to ask what societies Catholics are not allowed to join.

Is it only secret societies, and what secrets are they?"

As the question is one which Catholics in other places frequently ask, the answer given by a Jesuit Father may profitably be reproduced here:

There are two kinds of societies forbidden by the Church: 1. Secret societies nominally condemned by the Church. 2. Societies, secret or otherwise, whose principles, tendencies or actions are known to be antagonistic to sound faith and the authority of the Church. The secret societies nominally forbidden by the Church are:—

CONDEMNED BY NAME.

1. The Masonic Society of Freemasonry in all its forms, branches and degrees.
2. The Order of Good Templars.
3. The Odd Fellows.
4. Knights of Pythias.
5. The Sons of Temperance.

With regard to Freemasonry, the first warning of danger was given by Clement XII., in the year 1738, and his constitution was confirmed and renewed by Benedict XIV. Pius VII. followed the same path, and Leo XII., by his Apostolic Condemnations to settle the constitution "*quæ graviora*," put together the acts and decrees of former Pontiffs on this subject and ratified and confirmed them forever. In the same sense spoke Gregory XVI. and Pius IX., and Leo XIII., in his renowned encyclical letter, "*Humanum Genus*," issued April 30, 1884.

DECISION OF 1894.

When the Odd Fellows and Good Templars established lodges in the United States the question was raised whether these orders were included in the above controversy, the Archbishop of Philadelphia, the Most Rev. P. F. Kenrick, under date of February 26, 1848, asked the Perfect of the Propaganda for a decision. After a lengthy correspondence, from different sides, and the Roman authority having obtained all available information, Cardinal J. Ph. Fransoni, under date of September 7, 1850, replied that these were included in forbidden societies, which were condemned in the letter of Leo XII, and consequently no Catholic can join them or remain a member. When in 1894 the Roman authorities pronounced sentence against the societies of the Odd Fellows, Knights of Pythias, Good Templars and Sons of Temperance, and all similar societies, most strenuous efforts were made to have the decree changed, but to no avail. In one of the many responses given by Rome the Sacred Congregation observes: "This is not a question of

mere ecclesiastical law, which does not bind under serious loss, but it is one of the natural and divine laws and of not giving scandal under that law."

HOSTILE TO FAITH OR AUTHORITY.

The second kind of organizations forbidden by the Church are societies whose principles, tendencies and actions are known to be hostile to sound faith and the authority of the Church. They are:

I. All societies who profess rationalism or naturalism as opposed to revealed Christianity. One of the most important religious documents of the nineteenth century, the "Dogmatic Constitution of the Catholic Faith," as promulgated by the Vatican Council, April 24, 1870, reads thus: "Then there arose and too widely overspread the world that doctrine of rationalism or naturalism which opposes itself in every way to the Christian religion as a supernatural institution, and works with the most zeal in order that, after Christ, our sole Lord and Saviour, has been excluded from the moral actions of men and from the life and moral actions of the nation, the reign of what they call pure reason or nature may be established. And after forsaking and rejecting the Christian religion and denying the true God and His Christ, the minds of many have sunk into the abyss of Pantheism, Materialism and Atheism, until denying rational nature itself and every sound rule of right, they labor to destroy the deepest foundation of human society." Now it is a fact that numerous societies, secret and otherwise, have written this doctrine of rationalism and naturalism upon their banners, though they differ in name, in ceremonial, in form and origin. They are "nevertheless so bound together by community of purpose and by the similarity of their main opinions, as to make, in fact, one thing with the sect of Freemasons, which is a kind of center whence they all go forth and whither they all return."—(Leo XIII. in Encyclical "Humanum Genus.") This leads us to answer the next question.

WHAT ARE THE SECRETS?

What are the secrets maintained by secret societies?

The secrets of numerous societies are this very warfare against the Church of Christ mentioned in the above documents. If a bill is before the State or National Legislature interfering with the rights of parents in regard to the religious education of their children, whether they are Indians or whites, whether they live in Indiana, Illinois, Wisconsin, or the Dakotas, or any State in the Union, when there is a question of electing a Freemason to an office or having a bill passed which

tends to injure Christianity, an edict of the head of Masonry reaches the "select few" forming an "inner circle" in the different societies openly or secretly allied with the Masons. Thence the impulse is given to the members. Thus united action is assured. This is called the "secret work." (See "Secret Work, Rosen: Secret Societies and the Catholic Church.") To return to the former question:

2. If any society's obligation be such as to "bind its members to secrecy, even when rightly questioned by competent authority, then no one can be a member of it and at the same time be admitted to the sacraments of the Catholic Church.

3. The same is true of any organization that "binds its members to a promise of blind obedience to accept in advance and obey whatever orders, lawful or unlawful, that may emanate from its chief authority, because such a promise is contrary to both reason and to conscience."

4. "If a society works or plots, either openly or in secret, against the Church, or against lawful authorities, then to be a member of it is to be excluded from the membership of the Catholic Church." (Pastoral Letter Third Plenary Council of Baltimore, December 7, 1884.)

5. "If a society, besides being secret and oath-bound, has a chaplain of its own, and a ritual prescribing prayers and religious services, then such a society becomes also heretical and schismatical, and members cannot be counted any more as Catholics." (Third Plenary Council of Baltimore, Chap. III., Sec. 249.)

CONSULT YOUR CONFESSOR.

As to my advice to join this or that society not formally Catholic, investigate the nature, aims and tendencies of the society in question and then consult your natural adviser, the confessor.



POPE PIUS XI



(C.) *International Film Service.*
MOST REV. PATRICK J. HAYES
Archbishop of New York. Chaplain General.



CARDINAL GIBBONS ENTERING ST. PATRICK'S CHURCH, WASHINGTON, D. C.
TO CELEBRATE THE ANNUAL MASS THANKSGIVING DAY



CARDINAL O'CONNELL



CHASUBLE.



ALB.



SURPLICE



BARETTA



CHALICE



DALMATIC



STOLE.



CROZIER.



CIBORIUM.



MITRE.



CENSER



PYX.



CANDELABRA.



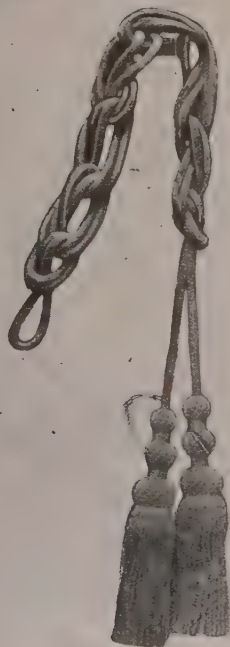
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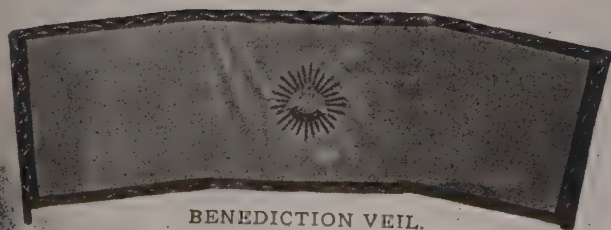
COPE.



ABLUTION CUP.



CINCTURE or GIRDLE



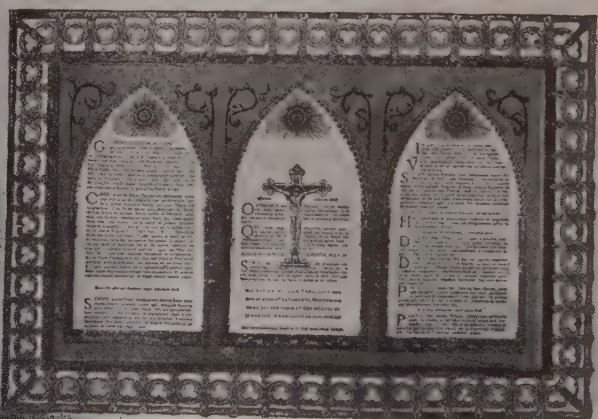
BENEDICTION VEIL.



BAPTISMAL FONT



OSTENSORIUM
OF
MONSTRANCE



ALTAR CARDS.



LAVABO BOWL



HELL OPENS THE WALL SURROUNDING THE CONVENT OF THE LITTLE SISTERS OF THE POOR AT NIEUPORT, BELGIUM, EXPOSING BUT NOT DAMAGING THEIR SHRINE



A TOUCHING SCENE FROM THE FRENCH FIGHTING LINE

A PRIEST MOBILIZED AS A SOLDIER RECEIVING THE LAST WORDS, AND PERFORMING THE CHURCH'S RITUAL



**FRENCH NUNS IN THE SERVICES OF THE RED CROSS, STARTING FOR THE BATTLEFIELD
TO ATTEND THE SICK AND WOUNDED**



PRIESTS AND NUNS WHO MINISTERED TO THE NEEDS OF THE WOUNDED IN TERRIFIC FIGHTING IN TERMONDE



CELTIC CROSS, ERECTED BY IRISH PILGRIMS, DEDICATED BY
CARDINAL LOGUE, WAS SCULPTURED IN WATERFORD



PILGRIMS WAITING IN THEIR BEDS TO TAKE THEIR TURN AT
VISITING THE SHRINE



PILGRIMS AT LOURDES, KISSING CARDINAL LOGUE'S RING,
ON THEIR WAY TO MASS



PILGRIMS IN HUMBLE SUPPLICATION BEFORE THE SHRINE

THE ORDER AND CEREMONIAL

PART I.

FROM THE BEGINNING OF MASS TO THE CREED.

CHAPTER I.

THE USE OF CEREMONIES.

Catechumen. You have now, reverend Father, fully instructed me in the doctrine of the Church upon the holy Sacrifice of the Mass; I pray you to give me some explanation of the words and ceremonies prescribed to be used in it.

Priest. Most willingly. Your devotion cannot fail to be strengthened by some acquaintance with the Liturgy of the Church, as well as with the use and meaning of those sacred rites by which this most solemn of all religious actions is accompanied.

C. First, then, allow me to ask, what is the precise use of ceremonies?

P. The Church tells us, in the Decrees of Trent, that they are designed very principally to promote the reverence and edification of the faithful.* Another very important end of them, is to impress the ministers of religion themselves with a sense of the greatness and awfulness of the work in which they are engaged. And an incidental result of the care which the Church bestows upon the externals of religion, and which I cannot but think is a part of her object in pro-

* Sess. xxii. c. v.

viding for them, is, the preservation, in all its integrity, of the great doctrines to which these ceremonies are evidently subservient.

C. Explain, if you please, these several uses.

P. First, then, of the effect of ceremonies upon the people. We naturally form a high estimate of actions which we see done with care and attention. This principle is well understood by kings and the great men of the world, who, whenever they appear in public, intrust their marshals and ushers with the care of arranging their processions and receptions according to a prescribed ceremonial. The Church, fearing to incur the malediction of those who perform the work of God negligently (Jer. xlviii. 10),* and animated by that spirit of loyalty which inclines us to execute every "labour of love" with punctilious exactness, abhors nothing more than a perfunctory and slovenly performance of religious actions.

Another end of ceremonies is, to fix upon the mind of the priests and ministers of religion a sense of the greatness of the work in which they are engaged. Our outward gestures have the greatest effect upon the disposition of our minds. For this reason it is, that, in all well-regulated families, children are brought up to observe an outward demeanour of respect and affection to their parents, as the best, or rather the only, security for keeping themselves habitually in those dispositions. What prudent teacher or governor ever thinks of dispensing with such little proprieties and etiquettes as those which obtain in all orderly households and societies, on the score that true love and duty are independent of such minutiae? We well know that the certain consequence of neglecting outward signs of regard is to cool, in the end, even the most promising affection. It is for these reasons that the Church binds her priests and ministers, even under pain of grievous sin, to an exact performance of all the most important ceremonies of Mass; and under a decided, although less severe obligation, to a care even of less essential details.

Thirdly: Considering what vital doctrines are wrapped up in the holy Sacrifice of the Mass, and how intimately many of its ceremonies are connected with these doctrines, it will appear that the Church has other and still higher reasons for the attention she bestows upon the ceremonial of religion. It cannot be doubted that these ceremonies

*In the Septuagint "negligently."

have materially contributed to preserve the doctrine to which they relate in its utmost purity. There is not one of them which does not spring from reverence towards the blessed Eucharist, while many of them directly imply the great verity of Transubstantiation. This will more clearly appear when we come to consider the ceremonies themselves in detail.

C. I remember, sir, that, in an earlier part of our conversation, you spoke of the *use* and *meaning* of the ceremonies in the Holy Mass. Did you employ these words in their strict sense?

P. I did so; intending to express by them that not one even of the very least of all these ceremonies is, as the enemies of the Church assert, and as some of her less instructed members may possibly suppose, idle and insignificant. Many even of the most apparently unimportant details in the ceremonial of the Mass will be found, on examination, to express some high truth, secure some great principle, or allegorise some holy mystery.

C. This is quite new to me. I had thought that many of the practices of the Church, especially at High Mass, had no other object than to affect the imagination or please the senses of the people; and as to the ceremonies of Low Mass, in which no such object can be supposed, since many of them are scarcely observed by the people, or are even carried on out of sight, I own that I have been tempted to regard these as unnecessary and frivolous, and, since they give offence, even objectionable.

P. What you will now learn, dear brother, will read important lessons, which all of us do well to bear constantly in mind; such as, that we cannot always expect to understand the Church, but are always bound to trust her; that were she always plain and intelligible to all men, certainly she would so far be unlike the revelation which she professes to represent; that she, as our mother, has a right to our confidence, but we, as her children, have no corresponding right to be instructed in all which she may please to withhold from us; rather, that in first claiming our obedience, and afterwards taking us into her confidence and telling us her secrets, she proves herself the faithful representative of our Lord, who first called His disciples servants, and afterwards treated them like friends.*

* St. John xv. 15. See Office for the Ordination of Priests.

CHAPTER II.

PREPARATION FOR MASS.

C. Considering the great solemnity of the act which the priest performs in offering the adorable Sacrifice of the Mass, I conclude that he does not enter upon it without some preparation?

P. You are right. The Church is too much alive to the necessity of such preparation to leave it to chance, and has prescribed prayers for the purpose, to be used according to the opportunities of the priest. The particular prayers which the Church appoints to be said before Mass are rather matter of direction than of obligation, and the priest is left to his own discretion whether he will use them or any part of them; but he does not satisfy the intentions of the Church unless he dedicate a portion of his time before Mass, greater or less, according to circumstances, to prayer, either vocal or mental.

C. What are the particular devotions which the Church appoints to be used by the priest before Mass?

P. Certain of the Psalms, with prayers for pardon and aid. The Psalms prescribed are the following; and they may be used with great profit, not only by the priest, but by those also who hear Mass, provided they have leisure for much previous preparation. They are the 83d, "Quam dilecta"; the 84th, "Benedixisti"; the 85th, "Inclina, Domine, aurem Tuam"; the 115th, "Credidi"; and the 129th, "De profundis."

C. Will you be so kind as to explain the application of these Psalms to the occasion?

P. The 83d is a meditation on the beauty and glory of God's sacred House, and is therefore especially suited to the time when we are about to enter into His immediate presence. The 84th recounts the blessings of redemption, and is accordingly one of the Psalms in the office of Christmas-day. This, too, is very appropriately used in drawing near God's altar to offer up the great Sacrifice of the Eucharist for the remission of sin. The next is a petition for mercy, and falls in with the whole of the first part of the Mass, in which the priest and people conjointly deprecate God's anger, that they may approach with proper

dispositions to the great offering The 115th is a Psalm of confidence in the Divine mercy, and contains the very words which the priest afterwards employs in receiving the precious Blood of our Redeemer: "What shall I render to our Lord for all that He has done unto me? I will receive the chalice of salvation, and call upon the Name of the Lord." The 129th is the well-known "De profundis," which is probably added as a Psalm from the Office of the Dead, for whom, as well as for the living, the holy Sacrifice is offered.

C. What other preparation for Mass does the Church require of her priests?

P. She appoints certain prayers to be said while he washes his hands for Mass, and while he puts on the several holy vestments.

C. Why should the priest wash his hands before Mass, especially, since he washes them, at least in part, in the course of it?

P. For two reasons: 1. To remind himself of the purity which is needed in those who draw near God's altar; 2. To enable him to handle the sacred vessels and sacred linen with due propriety.

C. Does the Church account even the vessels and linen of the altar as sacred?

P. So much so, that none but those in holy orders may touch the vessels and linen which come in contact with the adorable Body and Blood of our Lord, except by a permission from authority, which is commonly extended to sacristans and others directly engaged in the ceremonies.

C. What are the names of the different holy vestments?

P. First, the amice (*amictus*, a covering), which is an oblong piece of linen with two strings. The priest first puts it over his head, then on his shoulders (whence it is called also *humerales*), and then ties it round the waist. 2. The alb, a long white linen garment, reaching almost to the feet. It is white, as its name imports, and, together with the amice, signifies the purity of the priesthood. 3. The girdle, with which the priest girds his loins in memory of our Lord's admonition to readiness. The girdle is also significant of holy chastity. 4. The maniple, through which the priest puts his left arm, and which he fastens just below the elbow. It was anciently of linen, and answered the purposes of a handkerchief; but it is now made of stuff, of the same colour with the stole. It is esteemed the badge of present sorrow and the pledge of future joy, according to those words of the

125th Psalm, "Going they went and wept, casting their seeds; but coming they shall come with joyfulness, carrying their sheaves" (in the original, *maniples*). 5. The stole, which is a scarf varying in colour with the day. The stole, is worn by the deacon across the left shoulder; but it is crossed over the breast of the priest at his ordination, and in that form he always wears it at the Mass. 6. The chasuble, or outer vestment, covering the person before and behind, and bearing both on its front and on its back the sign of the Cross, as a memento of the Passion both to priest and people. The chasuble, as well as the maniple and stole, varies in colour according to the character of the day. These vestments, together with the surplice, or *cotta*, are all blessed before use according to a prescribed form.

C. What are the different colours used by the Church, and how are they varied according to different days?

P. There are five colours used by the Church in the celebration of solemn offices. 1. White, as emblematic of purity, is proper to all Feasts of our Lord (except those relating to His Passion), to all days of the Blessed Virgin and of Saints not martyrs, and throughout Easter time; it is also used (in countries where the Roman rite prevails*) on festivals of the Blessed Sacrament. 2. Red, the colour of blood, is proper to all Martyrs' days; it is also used on Whit Sunday and within its Octave, as an emblem of the fiery tongues in the form of which the Holy Ghost descended on the apostles. 3. Green, used on all Sundays on which no festival occurs (excepting those during Octaves, which follow the rule of the Festival, and those in Advent, Lent, and during Easter time), as being the least expressive of all colours, or, perhaps, as being the prevailing colour of nature. 4. Purple, a mourning colour, used on the Sundays of Advent and Lent, the two great penitential seasons; on the Rogation-days, the Ember-days, and at all special Masses of supplication.† 5. Black, used on Good Friday, and in all Masses of the Dead.

C. Does the Church require any other devotions to be used by the priest besides those which are called his "Preparation"?

P. Yes; the Church appoints prayers to be used by him on putting

* In France, red is used for the Blessed Sacrament.

† Purple is used also on the Feast of the Holy Innocents, unless it occurs on a Sunday, in which case red is used, as likewise on the Octave-day.

on each of the sacred vestments, as well as when he washes his hands.

C. What are these prayers?

P. They are as follows:

On washing the hands.

Grant, O Lord, such virtue to my hands that they may be cleansed from every stain, and that I may serve Thee without defilement of mind or body.

On putting on the amice.

Place, O Lord, on my head the helmet of salvation, that so I may resist all the assaults of the devil.

On putting on the alb.

Make me white, O Lord, and cleanse my heart; that being made white in the blood of the Lamb, I may deserve eternal rewards.

On girding himself with the girdle.

Gird me, O Lord, with the girdle of purity, and quench in my reins the fire of concupiscence; that the virtue of continence and chastity may abide in me.

On putting on the maniple.

May I deserve, O Lord, to bear the maniple of tears and sorrow, that with joy I may receive the reward of my labour.

On taking the stole.

Restore me, O Lord, the stole of immortality which I lost in the transgression of our first parent; and although unworthy to approach Thy sacred mysteries, may I deserve to inherit eternal joys.

On putting on the chasuble.

O Lord, who hast said, My yoke is sweet and My burden is light, grant me so to bear Thy yoke that I may obtain Thy grace.

C. What other forms are customary in putting on the sacred vestments?

P. The priest makes the sign of the Cross on himself when he begins vesting, and kisses the amice, maniple, and stole, as he puts them on, or rather a small cross worked on each. On leaving the sacristy he bows to the Crucifix, which is always placed in it.

C. What is the linen used in the service of the altar?

P. The principal are, 1. The corporal, so called because the sacred Body of our Lord rests upon it; 2. the palla or pall, a square covering of linen, which is placed on the chalice; 3. the purificatory, or mundatory, which is used to wipe the chalice and paten. These linens are all blessed, and may not be touched except by clergy in sacred orders. It is the office of the subdeacon to wash them, which he does in three waters, which are afterwards thrown into the sacrarium, or drain for carrying off all sacred liquids into the earth. The reason of these precautions is, that any of the above linens may possibly, in spite of all care, have contracted atoms of the adorable Sacrament.

CHAPTER III.

THE BEGINNING OF MASS.

C. What ceremonies does the priest use at the beginning of Mass?

P. Bearing the sacred vessels under a veil, and wearing his *berretta*, he proceeds at a slow pace, with eyes on the ground, from the sacristy to the altar. If, on his way, he pass the high altar, or an altar where Mass is saying, and the Blessed Sacrament present, he makes the proper reverence or act of adoration, as may be. If the consecration be proceeding, he kneels and adores till it is over. Having reached the altar where he is to celebrate, he makes a profound reverence, or, if the Blessed Sacrament be in the tabernacle, goes on one knee. Rising, he immediately ascends the steps, and having deposited the sacred vessels, unfolded the corporal and opened the Missal, again descends, and begins the Mass.

C. What reflection is suggested by the latter action?

P. We are reminded by it that it is unbecoming to remain in God's holy presence till we have first cleansed our souls by acts of humiliation.

C. How does the Mass begin?

P. In the Name of the Holy and Ever-blessed Trinity, which the priest pronounces while signing himself with the sign of the Cross.

C. Has the Church long used the sign of the Cross as an introduction to solemn actions?

P. From the very first ages of Christianity. At the end of the second century, Tertullian writes: "At every moving from place to place at every coming in and going out, in dressing, at the baths, at table on lighting candles, going to rest, sitting down, in whatever action we are engaged, we sign ourselves on the forehead with the cross" (*De Cor. Mil.* § 3).

C. Having crossed himself and invoked the Blessed Trinity, what words does the priest then use?

P. He recites the forty-second Psalm, "Judica me, Deus," prefacing and following it by one of the verses contained in it as an antiphon.

C. What is an antiphon?

P. Properly it means a song in response. The word is used by the Church to denote short verses prefixed and added on to the Psalms, and frequently taken, as in the present case, from the Psalm to which they are joined, as a sort of key to the intention of the Church in using it, or as drawing attention to that part of it on which she desires to lay peculiar stress. Thus, in the instance before us, the prominent idea of the Psalm is brought out in the words of the antiphon, "I will go to the altar of God.."

C. What means the response of the minister, "To God who makes glad my youth"?

P. We may regard it as a kind of encouragement to the priest to proceed. Renewal of spiritual strength being the great end of the Holy Eucharist, and its effect on every rightly prepared heart, there is a singular propriety and beauty in reminding the priest of this quality of Almighty God as the renovator of youth at a moment when, like the publican in the parable, he is "standing afar off," holding himself aloof from the altar, as if waiting for encouragement to carry his desire into effect.

C. The servers at Mass generally say their part so rapidly as to leave no time for such reflections.

P. This only makes it the more necessary that those who hear Mass should know something of its words and ceremonies; an acquaintance with which, added to the requisite attention and devotion, will

enable the mind to advert in an instant to such thoughts as are suitable to the occasion.

C. Please, sir, to explain the Psalm, "Judica me, Deus."

P. It is a Psalm of preparation for the altar, and was so used under the Old Dispensation. "Judge me, O God, and separate my cause from the unholy people; from the unjust and deceitful man deliver me." Here we may consider the priest as pleading with God, at the foot of His altar, for deliverance from his spiritual enemies. The minister answers in the name of the congregation, both for them and for the priest, "For Thou art God, my strength; why hast Thou rejected me, and why do I go about sorrowfully, while the enemy afflicts me?" As if to say, "God will surely perform what you ask of Him for yourself and for us; since He is our true strength; wherefore, then, should He cast us off; and wherefore should we go about sorrowfully, even though the enemy afflict us?" The priest continues, in the accents of hopeful prayer, "Send forth Thy light and Thy truth; they it is which have drawn me away"* from the world, "and conducted* me to Thy holy mountain," even Thy Church, "and into Thy tabernacle"; by separating me off from sinners, and calling me into the service of Thy altar. The minister replies, in the words of the antiphon, "And I will go to the altar of God, even to the God who maketh glad my youth." Confirmed by this suggestion, the priest continues: "I will confess to Thee on the harp, O God, my God; why art thou sorrowful, O my soul; and why dost thou trouble me?" The minister replies, as if summing up the grounds of confidence, "Hope in God; for I will yet confess to Him, who is the salvation of my countenance and my God." Assured of his hope, the priest continues, "Glory be to the Father," &c. "I will go to the altar of God." Then, "Our help is in the name of our Lord." *R.* "Who made heaven and earth." Then follows the mutual confession and prayer for absolution between the priest and minister in the name of the people.

C. What is the meaning of joining the names of the Blessed Virgin and other Saints with that of Almighty God in the "Confiteor"?

P. We call on the Blessed Virgin, and the whole court of heaven, as witnesses of our sorrow; and then ask them to pray to God for us.

* Deduxerunt et adduxerunt.

We add, in the enumeration of those before whom we desire to abase ourselves, our brethren on earth as well as in heaven, and entreat their prayers likewise; thus enlisting, as it were, all our most powerful patrons and best friends in the cause of our necessity. The people, on their side, include their spiritual father, the priest, in the same list of intercessors.

C. Why do priest and people confess to one another, and intercede for one another?

P. In compliance with the injunction of the Apostle St. James, "Confess your sins one to another, and pray one for another, that you may be saved" (St. James v. 16).

C. What is the force of the absolving prayer, "*Misereatur vestri*," &c.?

P. It is not authoritative, but supplicatory; and is used in the same sense by priest and people.

C. Is it true also of the form "*Indulgentiam*," &c., which follows, that it is no more than a prayer?

P. Yes; for in it the priest makes himself a part of the people, saying, *Peccatorum nostrorum* (*our* sins).

C. I observe that when the priest uses the same form before giving the Holy Communion, he substitutes *vestrorum* for *nostrorum* (*your* for *our* sins).

P. Then he speaks *as a priest*; but still not in the immediate exercise of his absolving power as in the confessional, but in the way of blessing. Another difference between the uses of this form before Mass and at Communion will be noticed in its place.

C. Does not the priest seem to lower his dignity by making himself as one of the people, confessing with them, and even to them, and asking their prayers?

P. The dignity of the priestly office is amply secured in the eyes both of priest and people by the whole ritual of the Church, and by the tenor of all his dealings with his flock. On the other hand, it is most important that *he* should remember how he is a sinner like others; and that *they* should be moved to self-abasement, as well as loving compassion, by seeing one whom God has "set among the princes of His people" humble himself to the dust, like the most guilty of those for whom he is to intercede. Our great High Priest had no need to offer for Himself as well as for the people; but *such*

is the necessity under which all those lie who minister at His altar in His person. And it is meet that the sacrifice of a sinner should be prefaced by such an act of public humiliation.

C. What follows the Confessions and Absolutions in the beginning of Mass?

P. The priest, as if now encouraged to proceed, continues, in the words of the 84th Psalm, "O God, Thou being turned, wilt quicken us." "Moved towards us by our contrition, Thou wilt now impart to us Thy Life-giving Spirit." The minister answers in the words of the same Psalm: "And Thy people shall rejoice in Thee." The priest continues: "O Lord, show us Thy mercy." *R.* "And grant us Thy salvation." "O Lord, hear my prayer." *R.* "And let my supplication come to Thee." "Our Lord be with you." *R.* "And with thy spirit." All this the priest says with his head partially inclined to the altar, as though still preserving the character of a penitent. At length he becomes erect; and having said, "Let us pray," ascends the steps of the altar, repeating in silence a short prayer for deliverance from all sin, and grace to enter the Holy of Holies with right dispositions. He next prays, by the merits of the Saints whose relics repose in the altar, and of all the Saints, that God would be pleased to pardon all his sin; and at the same time kisses the altar.

C. Do altars always contain relics?

P. Yes; they are deposited in them at the time of their consecration.

C. Why does the priest often kiss the altar during Mass?

P. As a sign of his affection and close adherence to Christ, whom the altar represents.

CHAPTER IV.

THE INTROIT, KYRIE ELEISON, AND GLORIA IN EXCELSIS.

C. I observe that after saying the short prayer, on first coming to the altar, the priest moves to the book at the left-hand corner; and then, making the sign of the Cross, goes on to read some short sentences. What is the proper name for this portion of the Mass?

P. It is called the Introit, or "Entrance" upon Mass; and consists of a short passage, nearly always from Holy Scripture; with a verse of a Psalm, and the Gloria Patri; after which the introductory passage is repeated. The priest begins with the sign of the Cross; because this is the proper commencement of the Mass itself, the previous prayers having been rather introductory. The Scripture passage is of the nature of an antiphon to the Psalm, which, in primitive times, though not in all places, was said entire. When the service of the Mass was afterwards shortened, the first verse of the Psalm alone was retained, as a memento and often epitome of the whole. The Gloria Patri, which gives a joyful character to the Introit, is omitted from Passion Sunday to Holy Saturday, and in all Masses of the Dead.

C. Does the Introit vary from day to day?

P. On Sundays and greater festivals it is always proper. On Saints' days it is generally from the office common to all saints of the class, whether martyrs, confessors, virgins, &c.; with some exceptions in favour of saints distinguished for some peculiar qualities of sanctity, or prominent in some great work of faith or charity. Thus, for instance, St. Francis of Assisi, who was distinguished by his great zeal for the Cross, has for his Introit the words of St. Paul, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ," &c. St. Laurence, on account of his great charity to the poor, has the words, "He hath dispersed, he hath given to the poor," &c. St. Jerome, Æmilian, famed for his compassion towards destitute little children, has the words of the Lamentations, "My heart is poured out upon the earth for the destruction of the daughter of My people, when the children and the sucklings fainted away in the streets of the city" (Lam. ii. 11); followed by the Psalm, "Praise the Lord, *O ye children*; praise ye the Name of the Lord." St. Ignatius of Loyola has the singular honour of receiving in his Introit a commemoration of the great Order which he founded under the title of the Society of JESUS. "At the Name of JESUS, let every knee bow of those that are in heaven, on earth, and under the earth; and let every tongue confess that our Lord Jesus Christ is in the glory of God the Father"; followed by the Psalm, "*All they that love Thy Name* shall glory in Thee, for Thou wilt bless the just." The Introit, therefore, is one of those special parts of the Mass which give it a character according to the day or season.

C. What follows the Introit?

P. The Kyrie eleison, or ancient Greek form of "Lord have mercy," which is repeated thrice; then Christe eleison thrice; and then Kyrie eleison thrice again.

C. What means this reiterated petition?

P. It is an earnest supplication for mercy, suitable to the commencement of so sacred an action. There is, indeed, something very striking and beautiful in the amount of potential and supplicatory addresses thrown into the earlier part of the Mass, and alternating with expressions of confidence and joy, such as the "Gloria Patri" in the Introit. It imports a kind of shrinking awe in the prospect of that immense privilege to which the priest is admitted, which seems to overwhelm him in proportion as, in the fullness of his heart, he gives vent to the emotions of holy gratitude.

C. But why is the Greek form retained in the midst of a Latin office?

P. On account of its great antiquity, and as a constant memorial of the unity of the Church, which admits no distinction of nation or province. Other portions of the Greek Ritual are retained in the Latin Church,—as in the solemn commemoration of the Passion, called the Improperia, on Good Friday. The Western Church in this way manifests her sense of relationship with the Eastern, and her continual yearning after the restoration of peace, unhappily broken by the schism which has torn that portion of our Lord's heritage from her maternal embrace.

C. Is the Kyrie eleison very ancient?

P. It is mentioned by several of the ancient Fathers. St. Gregory the Great implies that in his time, as at present, it was often repeated, and said alternately, in the Roman Church, between the clergy and people.*

C. Why is Kyrie eleison said six, and Christe eleison three, times?

P. The number nine is certainly mystical; and, consisting of thrice three, has relation to the Holy and Ever-blessed Trinity. Thus Kyrie is said thrice to God the Father, Christe thrice to God the Son, and then Kyrie again thrice to God the Holy Ghost.

C. What is the Gloria in excelsis?

P. It is called the Angelical Hymn, as opening with the words sung

* Ep. l. vii. 64.

first by the angels at the announcement of our Lord's nativity. The rest of the hymn has come down to us by tradition from the remotest antiquity.

C. When was it first introduced into the Mass?

P. Very anciently, as appears from the Liturgies of St. Chrysostom and St. Basil. Pope Nicholas I. ordained that it should be used on Maundy Thursday; Pope Symmachus, A.D. 499, that it should be said on all Sundays in the year, and on all Martyrs' days; and Pope Telesphorus, that it should be sung at midnight on the eve of the Nativity. These ordinances prove that it was previously in use; and we may rationally suppose it to have come down from the time of the Apostles. Some believe a portion of it to have been composed by St. Hilary.

C. I observe that the Gloria in excelsis is not always said in the Mass. At what times is it omitted?

P. On all ferial, or week days, observed as such;* on all Sundays in Advent and Lent, in Masses for the Dead, and in Votive Masses (except of the Angels, and of the Blessed Virgin, if said on Saturday), and on special occasions of penitence and humiliation.

C. What is a Votive Mass?

P. A Mass said, out of particular devotion, in honour of the Blessed Trinity, the Holy Spirit, the Holy Angels, the Blessed Virgin, &c., apart from the regular order of the Church offices. Such Masses are allowed by the Church, for a sufficient reason, excepting at certain solemn seasons, when, together with Masses of the Dead, they are prohibited.

C. I observe that the priest inclines his head at certain words in the Gloria in excelsis; what are they?

P. At the words, "We adore Thee." "We give thanks to Thee"; at "Receive our prayer," and at the two mentions of the holy Name of Jesus.

C. Does the Church authorise the practice of bowing at any other names than that of our Blessed Lord?

P. Yes; at the name of the Blessed Virgin, of the Saint of the day and of the reigning Pope; but each with a less profound inclination than the preceding.†

C. This seems a direct refutation of the charge brought against the

* Except in Paschal time.

† These variations are prescribed in the "Cæremoniale Episcoporum."

Church by unbelievers and heretics, of honouring the Blessed Virgin with the honour due to our Lord.

P. To any one who seriously considers the office of the Holy Mass, such a charge must appear not only unfounded but absurd.

C. Is the Blessed Virgin named in the Mass?

P. Yes, several times, in the way of commemoration, as the greatest of all Saints.

C. Are any other Saints named?

P. Yes, as we shall see; especially St. John the Baptist, SS. Peter and Paul, and St. Andrew.

CHAPTER V.

THE DOMINUS VOBISCUM.

C. What follows the Gloria in excelsis?

P. The priest kisses the altar, and turning to the people, says, "Dominus vobiscum," "The Lord be with you," or, "is with you."

C. What is the origin of this salutation?

P. It is found in Scripture, having been used by the angel who saluted Gideon (Judges vi. 12), by Boaz in addressing his reapers (Ruth ii. 4), and by Azarias (2 Paralip. xv. 2), and has been used in the Church probably from the time of the Apostles.

C. What means the salutation and its answer?

P. It may be taken either as a benediction or an assurance, to which the people respond, through the minister, by offering the same salutation to the priest.

C. How many times does it occur in the Mass?

P. In all seven times; and, as some say, in the way of safeguard against the seven deadly sins.

C. Why should the priest turn round to the people when he is engaged in so solemn an act of communion with Almighty God?

P. To assure them continually of his good will towards them, to remind them that they are parties with himself in the great act he is per-

fainting, and to keep up their attention; even as our Blessed Lord Himself broke off three several times from His prayer in the garden in order to sustain the fainting hearts of His Apostles: and hence the Church would have us remember that our life on earth is divided between the duties of devotion and charity, for on those "two great commandments hang all the Law and the Prophets." But you will find that when the priest has once entered upon the more solemn parts of the Mass, he no longer salutes the people by turning towards them

CHAPTER VI.

THE COLLECT, EPISTLE, AND GRADUAL.

C. When the priest has said "Dominus vobiscum," and the minister has responded "Et cum spiritu tuo," I observe that he moves to the epistle side of the altar, and reads one or more prayers; what are these?

P. They are termed the Collects of the Day. Before commencing them he says "Oremus," which is an invitation to the people to join him in prayer. Its being in the plural shows that the Mass is a common act of worship.

C. Excuse me, reverend sir, for interrupting you; but if the Mass be a common act, how is it so often said without the attendance of any one but the server?

P. I am glad to answer this question. The Church desires that there should be always hearers and, if possible, communicants; but she will not suffer the backwardness of the faithful in coming to Mass and Communion to hinder the offering of that precious Sacrifice, the fruits of which extend to many who do not personally assist at it. All, then, which the Church makes *essential* is the presence of *one*, who, in default of others, represents the body of the faithful. Moreover every Mass has the Angels to assist at it, besides the sick of the parish, and others who are present at least in spirit. It is the pious custom in Catholic countries to toll the church-bell at the Elevation in the Mass.

that those who are hindered from assisting may adore in their hearts. The same practice is also gaining ground in England.

C. What is the origin of the word Collect?

P. Different explanations have been given; but that which is most generally received supposes it to refer to the "gathering together" of the various needs and desires of the people into certain forms of prayer.

C. By whom was the present order of Collects determined?

P. By St. Gregory the Great; although the use of collects was prior to his time.

C. What is the subject of the Collects, and why are there often more than one?

P. The first and principal Collect is always proper to the Sunday or Festival, and if on a week-day, the Collect of the preceding Sunday is used. On greater days one Collect only is said; but on all Festivals, except the chief, other collects are admissible, and these are called Commemorations. On Semi-doubles there are three, on festivals of lower rank there may be five, and even seven Collects. Besides the regular Collects of the season, there are occasional ones which may be used at the discretion of the bishop, some for public and national benefits, such as peace, plenty, and the like; others for personal graces; others for the good estate of the Church, the Pope, etc.

C. I observe that the priest reads the Collects, and some other parts of the Mass, with his hands extended, while at other times he keeps them joined. What is the meaning of this?

P. The priest extends his hands in imitation, perhaps, of our Lord upon the Cross. There may be also an allusion to the words of David: "Elevatio manuum mearum sacrificium vespertinum" (Ps. cxl. 2); and to Ps. cxlii. 6: "I stretched forth my hands to Thee;" "The lifting up of my hands is an evening sacrifice." St. Paul bids St. Timothy (1 Tim. ii. 9) to "pray, lifting up holy hands." When the priest prays in silence (except in the Secret Prayers, which follow the rule of the Collects and during the chief part of the Canon) he joins his hands together, and uses the same action when he recites the Gospel and reads the short sentences called the Offertory and Communion.

C. What is the Epistle?

P. A portion of Holy Scripture, so called because it is generally taken from one of the Apostolical Epistles.

C. Was this anciently read in the Mass?

P. The custom of reading the Scriptures in divine assemblies is as ancient as the Scripture itself (see Ex. xxiv., Deut. xxxi., 2 Esd. viii.). It is commonly thought to have been St. Jerome who arranged the Epistles in the Mass according to the present order. At any rate, that arrangement is very ancient. St. Ambrose speaks of the reverence in which the Epistle was held by the faithful in his time. On the Wednesdays in the Ember-weeks the Epistle is preceded by a portion of the Prophecies. This is considered to mean, that those who receive Sacred Orders should be instructed both in the Old and New Testaments. On the Ember Saturdays, the day of the Ordination itself, five of these Lessons from the Prophets are prescribed; on the Vigil of Pentecost, six; and on Holy Saturday twelve, on account of the public Baptisms solemnised on those days.

C. Why does the minister answer "Deo gratias" to the Epistle?

P. To give thanks to Almighty God in the name of all the people for the "unspeakable gift" of His holy doctrine.

THE GRADUAL, TRACT, AND SEQUENCE.

C. What follows the Epistle?

P. The Gradual; so called from *gradus*, because formerly, and still occasionally, sung (in solemn Masses) from the steps of the altar. It usually follows the character of the Epistle, to which it is, indeed, a kind of response. It is commonly interspersed with one or more verses of the Psalms.

C. Why is Alleluia introduced into the Gradual?

P. As an expression of the joy which the Church feels in the blessed truths commemorated in the Gradual. It is repeated as if in consequence of the apostolic injunction, "Rejoice in the Lord always; again I say, Rejoice."* In Paschal time the Gradual opens with two Alleluias besides those which occur in the course of it.

C. Is the Gradual very ancient?

P. Durandus (lib. iv. cap. xix.) ascribes the present arrangement of the Graduals to St. Gregory, St. Ambrose, and Pope Gelasius.

C. What is the Tract?

P. On all ferial or week-days (kept as such), and from Septuagesima.

* Phil. iv. 4.

till Easter, the Church omits the Alleluias ; and in their place, and during the great penitential season, substitutes a portion of the Psalms, which, from the leisurely and mournful strain in which it is sung, is called a Tract. The Tracts were arranged in their present order by Pope Celestine or Gelasius. They are, however, as old as the oldest liturgies in existence.

At certain great seasons, a hymn of joy is introduced between the Epistle and Gospel, which is called the Prose, or Sequence. Such are the hymns, "Victimæ Paschali," used during the Octave of Easter ; "Veni Sancte Spiritus," during the Octave of Pentecost ; and "Lauda Sion," during the Octave of Corpus Christi. The "Dies iræ" is the Sequence proper to Masses of the Dead, and is an exception to the others in being a hymn of mourning.

THE GOSPEL, AND SOME CEREMONIES USED BEFORE AND AFTER IT.

C. Will you kindly proceed, reverend father, with your account of the Holy Mass ?

P. Willingly. The Epistle, Gradual, and Tract, or Sequence, ended, the Missal is removed to the other corner of the altar, and the priest goes to the middle, and, in a posture of profound supplication, says two prayers preparatory to reading the Gospel of the day.

C. Be so kind as to translate and explain these prayers.

P. The first is called the "Munda cor meum," and is as follows : "Almighty God, who didst with a burning coal purify the lips of the Prophet Isaiah ; cleanse also my heart and my lips, and of Thy merciful kindness vouchsafe to purify me, that I may worthily announce Thy holy Gospel, through Christ our Lord. Amen." The allusion in this beautiful prayer is to Isaiah vi. 6, 7 : "And one of the seraphim flew to me, and in his hand was a live coal which he had taken with the tongs off the altar. And he touched my mouth, and said, Behold, this hath touched thy lips, and thy iniquities shall be taken away, and thy sin shall be cleansed."

The second prayer is as follows : "May the Lord be in my heart and on my lips, that I may worthily and competently announce His Gospel."

After saying these prayers in secret, the priest moves to the Gospel side of the altar ; and having said " Dominus vobiscum," and received the answer, proceeds to announce the title of the Gospel, at the same time signing the first words of the Gospel, and afterwards his own forehead, lips, and breast, with the sign of the Cross.

The Gospel consists of a portion of the writings of one of the holy Evangelists suitable to the day or season. On days commemorative of any event in our Lord's life, or in that of the Blessed Virgin, the Gospel usually contains the narrative of such event ; on the Sundays it relates to some circumstance in our Lord's ministry ; on days sacred to the memory of Saints, it is ordinarily taken from the common Office of the Saints.

The Gospel ended, the minister answers, " Laus Tibi, Christe," " Praise be to Thee, O Christ ;" and the priest kisses the sacred text, saying at the same time the words, " Per evangelica dicta deleantur nostra delicta," " By the evangelical words may our sins be blotted out."

C. Is not this to attribute to the words an expiatory virtue ?

P. Some understand the prayer to mean only, " May the words of the Holy Gospel take such hold of our minds as to work in them the dispositions necessary to the remission of our sins." But I prefer to regard it as implying that the words themselves carry with them something of sacramental power, as being the words of the Holy Ghost.

C. Why does the priest kiss the sacred text ?

P. In token of his love and veneration for the blessed gift of the Gospel.

Here follows the explanation of the Gospel, where one is given ; and thus ends what was anciently called " the Mass of the Catechumens." We now approach that portion of the Liturgy which has always been regarded as appropriate more peculiarly to the Faithful and it begins, as is suitable, with the Creed.

THE CREED.

C. What follows the Gospel in the Mass ?

P. On all Sundays in the year, on all feasts of our Lord and of the Blessed Virgin, the Apostles, the Doctors of the Church, and on some other occasions, it is followed by the Creed sometimes called the Nicene, from the greater portion having been drawn up at the Council

of Nicæa against Arius, but more properly styled the Constantinopolitan, having been further ratified at the First Council of Constantinople, with the addition of its latter portion then framed against the heresy of Macedonius.

C. Is there a special propriety in the Creed following the Gospel?

P. There is; since it embodies, in the language of the Church, the great doctrines of Divine revelation, especially that of the Holy Trinity. Again, it is a suitable introduction to the Sacrifice; as it is a confession of faith in our Divine Redeemer, who is both Priest and Victim.

C. Why does the priest kneel at the words "Et incarnatus est"?

P. In adoration of our Lord's blessed Humanity, and in profound acknowledgment of His unspeakable condescension in taking our flesh upon Him.

PART II.

FROM THE OFFERTORY TO THE COMMUNION.

CHAPTER I.

THE OFFERTORY AND OBLATION.

P. We are now to enter upon the more solemn part of the great Eucharistic Office ; let me bespeak your reverent and devout attention.

After the Creed, or, on days when it is not said, at the close of the Gospel, the priest addresses the people in the words “ Dominus vobiscum.” After receiving the answer, he turns round to the altar, and, with hands joined, reads the sentence called the Offertory, prefacing it by the invitation, “ Oremus,” “ Let us pray.” The Offertory is usually taken from the Psalms, and like the Introit, bears upon the subject of the day. After reading it, the priest removes the chalice to one side, arranges the corporal,* and taking into his hands the paten, with the bread of the sacrifice resting upon it, elevates it as high as his breast. Then, first raising his eyes to the crucifix, and afterwards fixing them on the bread, he recites secretly the prayer of oblation : “ Accept, Holy Father, Almighty Eternal God, this immaculate Host, which I, Thy unworthy servant, offer Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all now present ; moreover, for all the faithful, living and dead, that it may be profitable for my own and for their salvation, unto life eternal. Amen.” The priest then lowers the paten with the bread to within a short distance of the altar, makes with it the sign of the Cross, and, depositing the sacred bread

* See page 8.

before him on the corporal, places the paten partially under the corporal on his right.

C. Why is the term "Immaculate Host" (or Victim) applied to the material of the Sacrifice before consecration?

P. Your question is a very apt one. The term can only be employed by anticipation. Although the subject of the oblation is as yet bread and wine only, yet the priest herein offers the whole substance and future action of the Mass.

C. Why does the priest make the sign of the Cross before depositing the holy bread on the altar?

P. To signify that the oblation has its effect from the Cross and Passion of our Redeemer.

C. What is represented by the sacred Host lying on the corporal?

P. The meek submission of our Blessed Lord to the will of His Eternal Father in the Garden of Gethsemani. "He fell upon His face," as we read in St. Matthew xxvi. 39.

C. Proceed, sir, if you please, with your account of the Oblation.

P. The priest, having completed the oblation of the bread, takes the chalice to the Epistle side of the altar, and, after wiping it carefully, pours into it a small quantity of wine from a cruet, which he receives from the hands of the server, who first kisses it (as prescribed in the rubrics of the Missal), in token of reverence to the priest and devotion to the service of the altar. The priest afterwards receives the cruet of water, previously making over it the sign of the Cross as an act of blessing, and then, as he pours some drops from it into the chalice, says the following prayer: "O God, who didst wonderfully form the substance of human nature, and yet more wonderfully regenerate it; grant us, by the mystery of this water and wine, to be united with His Divinity, who deigned to become partaker of our Humanity, Thy Son Jesus Christ our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, God for ever and ever. Amen." While in the act of saying this prayer, the priest wipes the inside of the chalice with the mundatory* down to the surface of the wine, and then places it near the middle of the altar, to which he himself moves: and, having covered the still exposed portion of the paten with the folded mundatory, proceeds to make the oblation of the chalice.

* See page 8.

C. Why is the priest required to be so careful in wiping off any drops of wine which may have adhered to the inside of the chalice?

P. For a theological reason. It is not certain among divines whether these drops, separated from the main body of the wine, might not partake in the effects of the consecration. According to the opinion in the affirmative, if care were not previously taken to remove them, portions of the sacred Blood of our Lord might remain in the chalice after the ablution,* and thus be exposed to the danger of irreverence. To obviate this risk, and to ensure the priest against all scruples on the point, the rubric directs that the interior of the chalice shall be cleared of all detached portions of the wine.

C. Is the addition of a small quantity of water to the wine essential to the Sacrament?

P. No; the Sacrament is *valid* if wine alone be used; but the addition of water is binding upon the priest; under pain of mortal sin.

C. Why is water added?

P. It is added by order of the Church on the strength of a most ancient, and, as is generally supposed, apostolical tradition. The practice is mentioned by some of the earliest Fathers of the Church, especially by St. Justin and St. Cyril of Alexandria. It is noticed by the 3d Council of Carthage. Bingham, the ecclesiastical antiquary, not himself a Catholic, acknowledges and testifies to its great antiquity, as do also other writers of the Protestant religion.

C. What is the reason of the practice?

P. It refers to the issue of "blood and water" from the side of our Divine Redeemer after His death. It is likewise symbolical of the Incarnation: the wine, as the more precious element, representing His Divinity; the water, as the inferior, His sacred Humanity. This will be evident from the prayer used during its infusion, of which a translation has been given above.

There may also be a reference to the two principal Sacraments of Baptism and the Holy Eucharist, whereof the first is necessary as a preliminary to the second.

C. Why does the priest bless the water, and not the wine?

P. Because the wine is about to receive consecration, but not the water which is lost in the substance of the wine, and requires a pre-

* This term will be explained in the sequel.

vious sanctification by the blessing of the priest on account of being set apart to so sacred a purpose.

C. Why does the priest put so little water into the chalice?

P. In order that the substance of the wine may not be impaired by the addition of the water, but rather the water immediately taken up into the substance of the wine.

C. What follows next in the ceremonies?

P. The priest, having now moved to the middle of the altar, takes the chalice by the knot with one hand, and with the other supporting the foot holds it about the height of his eyes, and, looking up to the Crucifix, pronounces the prayer of oblation, which is as follows: "We offer Thee, O Lord, the Chalice of Salvation, beseeching Thy clemency that in the sight of Thy Divine Majesty it may ascend with the odour of sweetness for our salvation, and for the salvation of the whole world. Amen."

C. Why does the prayer run thus: "*We offer*"?

P. Because, at solemn Mass, the assisting deacon joins with the priest in the oblation of the Chalice.

C. But why is the same form used at *Low Mass*?

P. The Church has but one Liturgy; and its form presumes that more solemn celebration which is most according to her intentions. Low Mass differs from High Mass in the way of *omissions* alone.

C. Is not the phrase "Chalice of Salvation" found in Holy Scripture?

P. Yes; in the 115th Psalm.

C. When the priest has offered the chalice, what follows?

P. He lowers it, as he did the paten, to within a short distance of the altar, and then makes with it the sign of the Cross over the part of the corporal on which he places it. Then, covering it with the pall,* he leaves it on the altar, and says, with head inclined, and hands joined and resting on the edge of the altar, the following humble prayer, founded on Dan. iii. 39; "In the spirit of humility, and in a contrite heart, grant us, O Lord, to be received by Thee; and let this our sacrifice be so made in Thy sight that it may please Thee, O Lord God." The priest next invokes the grace of God the Holy Ghost, to bless the Sacrifice. Raising, and then immediately lowering, his hands. he

* See page 8.

says: "Come, O Sanctifier, Almighty, Eternal God, and bless ✠ this Sacrifice, prepared to Thy Holy Name." At the same time he blesses the Offering, making the sign of the Cross over the paten and the chalice.

THE LAVABO.

C. I observe, that at this period in the Mass, the priest moves to the Epistle side of the altar; for what purpose?

P. He moves to the side, in order to wash the tips of his fingers in a small vessel prepared for the purpose. While the server is pouring water on them, the priest says a portion of the 25th Psalm.

C. What is the meaning of this action?

P. The priest washes the thumb and forefinger of each hand, which, at his ordination, were consecrated for the offering of the Adorable Sacrifice, lest, in the previous part of the ceremonies, any crumb of the sacred bread, or other matter, may have adhered to them. The symbolical use of this action is to remind him incessantly of the purity required in those who come before God at His altar. The ends of the fingers, and not the hands, are washed, to express that the priest should be "clean wholly." (See St. John xiv. 10.)

C. Is this practice of great antiquity?

P. It is an apostolical tradition, originating in the custom of the Jews, who frequently washed their hands at the time of their sacrifices. It is noticed by St. Clement, St. Cyril, and others.

C. Will you be pleased, sir, to explain the Psalm "Lavabo," recited by the priest while in the act of washing and drying his fingers?

P. It is the latter portion of the 25th Psalm, and is found in the Liturgy of St. Peter. It is singularly appropriate both to the act of washing and to the purity which that act denotes. "I will wash my hands among the innocent, and will compass Thy altar, O Lord, that I may hear the voice of Thy praise, and tell of all Thy wondrous works. I have loved, O Lord, the beauty of Thy House, and the place where Thy glory dwelleth. Destroy not, O God, my soul with the wicked, nor my life with bloodthirsty men; in whose hands are iniquities; their right hand is full of gifts. But as for me, I have walked in my innocence; redeem me. and have mercy on me. My

foot hath stood in the direct way ; in the churches I will bless Thee, O Lord."

C. How do you understand those passages ; " I have washed my hands among the innocent." " As for me, I have walked in my innocence," &c. How can a sinner use such language of himself ?

P. Certainly the priest does not hereby deny that he is a sinner. For he adds, "redeem me, and have mercy on me." But there is a true, though assuredly not a boastful sense, in which every priest can say, " I have walked in my innocence." His state is a state of innocence ; secured by its obligations against many of the worst forms of evil. From the time of his entering on that state, which is usually long before he becomes a priest, he may say, " My foot hath stood in the direct way." And because he speaks, not as an individual, but in the name of his order, he may recount its privilege of sanctity without any breach of personal humility.

C. Thank you, sir. I now see that there is a peculiar beauty in the priest thus reminding himself, in words not his own, but of the Holy Spirit, of the innocence which belongs to his state.

P. You have precisely hit the point ; and you will see, on reflection, that so far from such language endangering personal humility, the light which it throws upon the character of the priestly state is, of all things, the most apt to fill the individual priest with a humbling sense of his own unworthiness, and amazement at the goodness of God in calling such a one into His confidence, and suffering him to approach Him in these adorable mysteries.

THE OBLATION CONTINUED.

C. What follows upon the priest's return to the middle of the altar.

P. Having now exercised himself in fresh acts and desires of purity, he proceeds in the oblation with increased confidence. Placing his hands on the altar, as if offering all his powers in the work in which he is engaged, he calls upon the whole Blessed Trinity to receive the oblation. The prayer is as follows : " Receive, O Holy Trinity, this oblation which we make Thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, in the honour of Blessed Mary ever Virgin, of Blessed St. John the Baptist, and of the holy

Apostles St. Peter and St. Paul, of these and of all the Saints, that it may be profitable to their honour and our salvation; that they whose memory we keep on earth may vouchsafe to pray for us in heaven, through the same Christ our Lord. Amen."

C. Is this a new oblation, or a continuation of the former?

P. It is most probably the latter; the washing of the fingers being an incidental ceremony; after which the priest returns to the act of oblation with additional fervour.

C. Why are the Passion, Resurrection, and Ascension of our Lord here commemorated?

P. In the beginning of the Mass, called the Mass of the Catechumens, His Advent, Nativity, and Teaching are represented; His Advent in the Introit, His Nativity in the Gloria in excelsis, His Teaching in the Gospel. But in the Sacrifice, which is the Mass of the Faithful, the great essential mysteries of our salvation are expressed, and of this we are reminded in the oblation preparatory to it. We now come to

THE "ORATE FRATRES" AND SECRET PRAYERS.

C. What is the "Orate Fratres?"

P. "Orate Fratres" are the first two words of an address which, at this part of the Mass, the priest makes to the faithful present, and they signify, "Pray, brethren." The whole prayer is as follows: "Pray, brethren, that my sacrifice and yours may be acceptable to God the Father Almighty." Of this prayer the first two words only are said aloud towards the people, the rest in secret towards the altar. Thus the priest, distrusting his own merits, and knowing himself to be compassed with infirmities, invites those present to join their prayers with his own, to the end the Sacrifice he is to offer for himself, and for them, may be well-pleasing in the sight of their common Father.

C. I observe that the priest speaks of the Sacrifice as, in some sense, the act of the people as well as his own.

P. He does so. As we proceed, you will see that the Church regards the faithful present as, in some sort, joint offerers with the priest. There is a singular beauty in the priest reminding the people of their common interest in the Sacrifice, while he is asking for their prayers.

C. Do the people respond to this appeal of the priest?

P. They do so, through the minister; and should themselves either employ the same words, or at least join in their sentiment.

The answer is as follows: "May our Lord receive this sacrifice from thy hands, to the praise and glory of His name, to our profit, and to that of all His Holy Church." To this prayer the priest answers in a low voice, Amen. He then reads out of the Missal the prayer, or prayers, called Secret, corresponding in numbers and in subject with the collects said in the earlier part of Mass, and always bearing upon the oblation.

C. Why are these prayers read in secret?

P. The priest, having invited the hearers to pray, leaves them in that occupation, while he, with Anna, the mother of Samuel, speaks to God in his heart, and only moves his lips.* We now come to

THE PREFACE.

C. What is the Preface?

P. The priest and people being now duly prepared for the Sacrifice, proceed to the sacred Action, and first join their hearts and voices in a song of praise and thanksgiving.

C. Whence comes the use of a Preface in the Mass?

P. From the time of the Apostles. It is found in St. Clement, almost in the very words now used, and in all the ancient Liturgies.

C. How many different Prefaces are used in the Mass?

P. In all eleven. Their general purport is the same, but they vary, in words, according to the subject of the season.

C. What, then, is their general purport?

P. To give praise to God for His mercies in the redemption of mankind; to call upon the Angels to assist at our great Sacrifice; and put ourselves into communion with them in the songs of love and adoration which they continually present at the Throne of God.

C. Mention, sir, if you please, the several Prefaces.

P. They are as follows: For the Nativity, the Epiphany, Lent, Passion-tide, Easter, Ascension, Whit-Sunday, Trinity; for the Blessed

* See 1 Kings i.

Virgin, the Apostles, and a common Preface for the days to which no other is appropriated.

C. Are the several Prefaces used only at the times to which they properly belong?

P. Not altogether so. That for the Nativity is used not only during the Octave of Christmas, but on the Feasts of the Most Holy Name of Jesus, of the Purification, of Corpus Christi, and of the Transfiguration. That "of the Cross," proper to Passion-tide, is used also on the Feasts of the Invention and Exaltation of the Holy Cross, on the Festivals relative to the Passion of our Blessed Lord which fall upon the Fridays in Lent, and on that of the Sacred Heart; that for Trinity Sunday is used on all Sundays in the year which have no Preface of their own, and that for the Apostles on the Feasts of St. Peter's Chair at Rome and at Antioch.

C. What is the meaning of "Per omnia saecula saeculorum," with which the Preface appears to open?

P. These are the concluding words of the last Secret Prayer, and signify "For ever and ever," or "World without end." The priest, having concluded the Secret all but these last words, lays his hands upon the altar and says them aloud, as if to certify to the faithful present that he has been joining them in prayer, agreeably to his invitation and their response, for the acceptance of the Sacrifice. They respond to them, Amen, as if accepting and reciprocating his assurance. The priest, then, without turning round, proceeds, "Our Lord be with you;" as if to console them in return for their assistance to encourage them in their pious intentions and to prepare them for the solemn action about to take place. To this salutation the people respond as usual.

C. Hitherto the priest, since he went up to the altar, has always turned towards the people when addressing these words to them. Why does he now say the words towards the altar?

P. The Preface is the introduction to the sacred Canon, or Action, of the Sacrifice, the most solemn part of the whole Mass; and now that the priest has once entered upon it, he turns no more to the people till it is concluded, but remains in the most intimate communion with Almighty God, and with the whole host of heaven.

C. There seems an extraordinary beauty and fitness in this provision. Proceed, sir, if you please, with the other verses and responses introductory to the Preface,

P. The priest next, raising his hands from the altar, and thus suiting the action to the words, addresses the people with the invitation, "Lift up your hearts;" as if saying, "Let us now withdraw entirely from earth, and put ourselves into communion with the Angels in heaven, that we may worthily prepare for the coming of our Lord, both God and Man." To this invitation the people respond in the person of the minister, "We have them with our Lord;" that is, "Our hearts are already lifted up, and with our Lord." The priest then proceeds, "Let us give thanks unto our Lord God;" 'a tribute which is due to Him whom we acknowledge to be such by lifting up our hearts to Him. Let us therefore thank Him for all His benefits, and especially for the Eucharistic Sacrifice.' To this the clerk answers in the name of the people, "It is meet and just;" "meet" in respect of His manifold benefits, and "just" on our parts who so largely enjoy them.

C. Does not the priest accompany the latter words by a fresh action?

P. He does so. His hands which were raised at the "Sursum corda," he now joins, at the same time inclining his head in lowly reverence at the remembrance of the Divine mercies.

C. How does the priest go on, after the clerk has answered, "It is meet and just"?

P. He then begins the Preface itself, by echoing, as it were, the pious sentiment of the response, and repeating it with increased force, "It is verily meet and just, right and salutary." "Right and salutary," no less than "meet and just." "Meet" for Him who claims our homage, "just" in us who bestow it; "right" on both these and on all other accounts; "salutary," for it conduces to our salvation, "that we should always and every where give thanks to Thee." For the holy Psalmist bids us to "bless our Lord in every place of His dominion;"* and again he says, "I will bless the Lord at all times, His praise shall be always in my mouth."† In these words of the Preface there appears to be an allusion to the Divine Sacrifice, daily offered up, all throughout the world, to the praise and honour of God.

"Holy Lord, Almighty Father, Eternal God, through Christ our Lord." 'For Him we have for our Advocate with the Father.‡ and by Him we have access through faith into this grace, wherein we stand and glory.'§

* Ps. ciii. 22

† Ib. xxxiii. 1.

‡ 1 John ii. 1.

§ Rom. v. 2

"By whom the Angels praise thy Majesty, the Dominations adore,* the Powers do hold in awe, the Heavens and the Virtues of Heaven and the blessed Seraphim do celebrate with united joy."

Here four different emotions or actions are ascribed to the Angels: in which we are to imitate them; viz. praise, adoration, awe and joy. The priest next prays in the name of the faithful as well as of himself, "In union with whom we beseech Thee that Thou wouldest command our voices also to be admitted, with suppliant confession, saying." Here the Church prays that our voices may be joined with those of the holy Angels, who are actually then assisting at the great Sacrifice and preparing to commend it to the acceptance of the Eternal Father

C. You said, sir, that there are several Prefaces; do they differ in form from that you have cited?

P. I have given you the common or ordinary one, which is actually used on all days for which no special Preface is appointed, and which forms also the standard of all. The variations relate, principally, to the subjects of the different festivals on which they are introduced.

C. What is a double festival?

P. One of higher, though not the highest, dignity. The order of precedence in holy days is as follows: 1. Double of the first class; 2. Double of the second class; 3. Greater double; 4. Double; 5. Semi-double; 6. Simple.

C. How is the Mass of the day affected by these distinctions?

P. On doubles there is but one Collect, except when some Saint, or Octave, is commemorated; on semi-doubles there are three; and on inferior festivals five, or even seven, may be said, at the option of the priest.

C. I am so much struck with the Preface you have quoted, that I should be glad, if you please, to know some of the variations according to season.

P. Your devotion, I am sure, will be promoted by knowing them; they will show you how the Church brings out her high doctrine in a devotional shape. Thus, at Christmas, she introduces into the Preface, after the words "Almighty Father, Eternal God," the following appropriate address: "Because, by the mystery of the Incarnate Word a new effulgence of Thy brightness hath shone into the eyes of our

* Ps. xcvi. 7; 2 Esd. ix. 6.

mind, that while we acknowledge God in visible form, we may by Him be drawn into the love of things invisible : and therefore with angels and archangels, with thrones and dominations, and with all the army of heaven, we sing the hymn of Thy glory, evermore, saying."

At Epiphany it is slightly varied, and runs thus : " Because when Thine Only-begotten appeared in substance of our mortality He restored us by the new light of His own immortality."

In Lent it is as follows : " Who by corporal fasting dost restrain vices, elevate the mind, bestow virtue and reward, through Christ our Lord, by whom," *as before*.

At Passion-tide and on Feasts of our Redemption . " Who hast given to mankind salvation through the wood of the Cross, that through the same means whence death arose life should rise again, and he who once conquered by wood should by wood be conquered, through Christ," *as before*.

At Easter, after the words " right and salutary " : " At all times to proclaim, O Lord, Thy Glory : but chiefly on this day [or at this time], when Christ our passover was sacrificed : for He is the true Lamb who took away the sins of the world : who by His death destroyed our death, and by His resurrection restored our life : and therefore with angels," &c., *as before*.

At Ascension, after the words " Through Christ our Lord " : " Who after His resurrection appeared manifestly to His disciples, and in their sight was raised up to heaven that He might make us to be partakers of His divinity : and therefore with angels," &c.

At Pentecost, and during its Octave : " Who, ascending above all heavens, and sitting at Thy right hand, poured down on this day on the sons of adoption the Holy Ghost, whom He had promised : wherefore with joy shed abroad, all the whole world doth rejoice : moreover, also the supernal virtues above, and the angelical powers sing with one accord the hymn of Thy glory, evermore saying."

On Trinity Sunday, and on all Sundays in the year, to which no proper Preface is assigned, after the words " Almighty Father, Eternal God " : " Who with thine only-begotten Son and the Holy Ghost, art one God, one Lord ; not in the singleness of one person, but in the Trinity of one substance ; for that which, by Thy revelation, we believe of Thy glory, the same hold we of Thy Son, and the same of the Holy Ghost, without any difference or distinction ; that in the confession of

a true and eternal Diety, there be adored in the persons propriety, and in the essence unity, and in the majesty equality, whom the angels praise, and the archangels, the cherubim also and seraphim, who cease not to cry continually, saying with one accord."

On all Feasts of the Blessed Virgin, after "Almighty Father, Eternal God": "And thee in the . . . * of Blessed Mary, ever Virgin, to praise, bless, and proclaim: who conceived thine Only-begotten, by the overshadowing of the Holy Ghost, and without loss of the glory of virginity, poured forth on the world the Eternal Light, Jesus Christ our Lord: by whom," &c., *as before*.

On an Apostle's Day, or on Feasts in any way commemorative of them, after "right and salutary": "Humbly to beseech Thee, O Lord, that Thou wouldest not, O Eternal Pastor, forsake Thy flock, but guard it, through Thy blessed Apostles, with continual care: that it may be governed by those same rulers, whom Thou didst appoint to be set over it as pastors to fulfil Thy work, in Thy stead: and therefore with angels," &c., *as before*.

C. These forms are evidently introductory to something else. Will you kindly, reverend sir, tell me to what?

P. All of them conclude with two short hymns; 1. the Sanctus, addressed to the Blessed Trinity: "Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of Thy glory;" 2. the words addressed by the children to our Divine Redeemer on His entry into Jerusalem. The former is taken from the prophet Isaias, where we read that the Seraphim cried one to another, saying, "Holy, holy, holy, the Lord God of Hosts, all the earth is full of His glory."† This hymn has probably formed part of the Mass from Apostolic times. Pope Sixtus I. ordered that it should always be sung before the Sacred Canon. It is found in all the ancient Liturgies.

C. Why does the priest, having sung or said the Preface with his hands extended, always join them at the Sanctus?

P. Perhaps to signify that he unites himself with the angels; at the same time he bows his head, as if with them, in acknowledgment of the Divine Majesty.

C. What is the latter hymn?

P. It consists in the words of the children addressing our Lord on

* Here the name of the Mystery is inserted.

† Is. vi. 3.

entering Jerusalem the Sunday before His Passion. "Blessed is He that cometh in the Name of the Lord; Hosanna in the highest." This is an expression of thanksgiving, very suitable to the time when our Blessed Lord is about to come to us in the Holy Sacrifice and Sacrament. The priest, on saying these words, signs himself with the sign of the Cross, in memory of the Passion which he is about to commemorate.

C. Why does the server ring a little bell during the Sanctus?

P. To give notice to the faithful present that the Canon of the Mass is about to begin, in order that they may raise up their hearts to God with increased fervour, and put themselves in dispositions to receive Him. It is time now to speak of

THE CANON OF THE MASS.

C. What is meant by the word Canon?

P. It is a Greek word signifying Rule; and here it means the Rule, or Formula, according to which the Sacrifice of the New Law is to be celebrated.

C. Is this prescribed Form of the Sacrifice called by any other name?

P. Yes; some of the Fathers call it the Prayer (by way of eminence), and it is called also, in the language of the Church, the "Action;" since hereby the Sacrament of our Lord's most sacred Body and Blood is "wrought" or "made" (*conficitur*). Hence the expression "Infra (for "intra") Actionem;" "within the Action."

C. To whom is the authorship of the Canon ascribed?

P. It is probably the work of no single author, but a kind of "symbolum," or contribution from many holy Popes and Doctors, none of them later than St. Gregory the Great; but extending back to the time of the Apostles; and incorporating the tradition of their words, and those of our blessed Lord Himself; as the Council of Trent has it.*

C. What evidence does the Canon bear of its own great antiquity?

P. Its containing the names of Apostles and Martyrs alone, shows that it is prior in date to the fourth century; till which time the "cultus," or religious veneration, of Confessors was not introduced (Pope Benedict XIV. *de Sac. Miss.*)

* Sess. xxii. c. 4. De Sacrificio Missæ.

C. You have said, following the Council of Trent, that the sources of the Canon are to be found in Apostolical traditions, and the ordinances of holy Popes. Will you further tell me what portions are traced to the one, and what to the other original?

P. The narrative introductory to the consecration, and the form of consecration of the Chalice, certainly contain Apostolical traditions of the actions and words of our Blessed Saviour, who (as we know from St. John xxi. 25 and Acts xx. 35) said and did many things which are not in the Holy Gospels. As to the additions of holy Popes, it is believed that St. Leo added the words "Sanctum Sacrificium, immaculatam Hostiam," at the end of the prayer following the consecration. And St. Gregory the Great is said to have introduced the words before the consecration, "diesque nostros . . . grege numerari;" also to have added the names of the holy Virgins and Martyrs SS. Agatha, Lucia, Agnes, Cæcilia, and Anastasia, to the second commemoration of Saints. After St. Gregory the Great, as Cardinal Bona considers,* nothing was added.

C. What are the actions with which the priest begins the Canon?

P. He extends and elevates his hands, at the same time raising his eyes to the crucifix; then lowering his hands and joining them, he lays them on the altar, and at the same time makes a profound inclination of the body. These actions being over, he begins the Canon.

C. Please to explain its different parts in succession, both words and accompanying actions.

P. In the posture of humility and supplication I have just described, the priest begins the Canon as follows, making the sign of the Cross three times over the oblata, or materials of the Sacrifice, in the parts which I shall note:

"Therefore we humbly beseech and pray Thee, most clement Father, that through Jesus Christ our Lord Thou wouldest accept and bless (*here, having first kissed the altar, he makes three crosses*) these ✠ gifts, these ✠ presents, these holy ✠ and unspotted sacrifices, which we offer Thee in the first place for Thy Holy Catholic Church: vouchsafe to give it peace, to protect, unite, and govern it; together with Thy servant our chief Pastor N., and our Bishop N.,

* *Rer. Liturg. I. n. c. II, n. 2*

and all orthodox and worshipers of the Catholic and Apostolic faith." And now follows the explanation of this solemn prayer.

Therefore, as united with the company of Angels, we humbly beseech and pray Thee, most clement Father, calling upon Thee by the title which reminds us of our filial claim upon Thy goodness, that through Jesus Christ our Lord, through whom only our prayers can be made acceptable to Thee, and the rather because of the Sacrifice instituted by Him which we are about to offer in His name and on His behalf, Thou wouldest accept and bless these gifts which Thou hast bestowed upon us in Thy wonderful mercy and condescension, these presents which in Thy Son's name we offer Thee, these holy and unspotted sacrifices, above all gifts and presents, the offerings of many worshipers, the offered on many altars, which we offer Thee in the first place for Thy Holy Catholic Church: vouchsafe to give it peace and to protect it from external enemies, to unite it by inward union among its members, and govern it by Thy counsel and Holy Spirit; together with Thy servant our chief Pastor N., and our Bishop N., and all orthodox and worshipers who agree in the doctrine, and worship according to the form, of the Catholic and Apostolic faith.

C. Why does the priest make the crosses?

P. In commemoration of the Passion of our Divine Redeemer, through which the gifts and offerings He blesses are sanctified.

C. Who are the "orthodox," &c.?

P. All members of the Catholic Church, and especially all whose lives are devoted to religion or who labour as missionaries for the conversion of souls; all benefactors to the Church and the poor; all Christian princes and those in authority who have the means of advancing the faith of Christ.

C. Is not the name of the reigning king or queen specially mentioned here?

P. Yes, in countries where the sovereign is happily a Catholic.

C. Does not the Church pray for those who are out of her communion?

P. She specifies the "orthodox" only; but in this number she certainly includes children who have been truly baptised, although out of her communion, and are not yet of age to perform any heretical or schismatical act, whether external or internal. As to all others, whether infidels, heretics, or schismatics, the Church holds that to them

also the holy Sacrifice may be remotely applicable, at least by impetrating in their behalf the grace of conversion to the true faith and communion of our Lord and Saviour. We shall next speak of

THE MEMENTO OF THE LIVING.

C. What is the Memento of the Living?

P. It is a prayer named from its first word, "Memento," "Remember," and introduced in this part of the Mass for all those living persons to whom the priest may desire to apply in an especial manner the fruit of the present sacrifice.

C. What are the words of this prayer?

P. "Remember, O Lord, Thy servants and handmaids, N. N., and all here present, whose faith is known, and their devotion manifest to Thee, for whom we offer, or who offer to Thee, this sacrifice of praise, for themselves and all theirs, for the redemption of their souls, for the hope of their salvation and safety, and who render their vows to Thee, the eternal, living, and true God."

C. For whom and for what does the priest here pray?

P. 1. For those whose names he mentions in secret, or to whom he adverts in thought; 2. for all present; 3. for all who, whether present or absent, join in the offering of the Mass; 4. for their relations, friends, and dependents; 5. for their particular intentions, *i. e.* for those blessings, eternal and temporal (if lawful), which they may intend to gain through the Mass.

C. Who are those whom he specifies?

P. Any to whom he is specially bound, whether by the obligation of an express engagement to remember them in the Mass, or by ties of spiritual or natural relationship, gratitude, friendship, &c.

C. May he, in this memento, name or remember persons out of the Church?

P. Yes, in a secondary and qualified way, and especially that they may be converted to the true faith.

C. How is the Mass here called "a sacrifice of praise"? I thought this form of expression had been heretical.

P. So it is, if the Mass be so designated in any *exclusive* sense. A sacrifice of praise and thanksgiving it certainly is, only it is much

more; it is a commemorative and propitiatory sacrifice also, as **the** Church abundantly teaches and implies. Just in the same way, it is true that the people offer sacrifice as well as the priest; but it is heresy to say that they offer sacrifice *as* the priest.

C. Then there is a certain degree of truth even in heresies.

P. You are very right; heresy is always partial truth; but in religion, the renouncing of any part, however small, of the whole truth, is heretical error.

C. You do not mean, sir, do you, that a person is no better as to his faith who holds the truth of the Church all but a little than he who falls greatly short of it?

P. The nearer he comes to the Catholic faith, the better hope, of course, there is that he will reach it; and the more of it he embraces, the better also will be his moral disposition. Some truths of religion are also in their own nature of a more saving tendency than others. Still he that is not a Catholic is a heretic; and Catholic none can be without accepting the entire faith of the Church, not piecemeal, but as a body of truth upon her authority.

C. This seems a hard doctrine.

P. Not more so, surely, than the corresponding truth in morals, *i. e.* Whoever shall keep the whole law, but offend in one point, is become guilty of all" (St. James ii. 10).

C. But to return to the Mass. Excuse me, sir, if what I am going to say appears foolish or unbecoming; but I cannot help wondering at the boldness of the Church in using, as in these instances, the very language which heretics have abused.

P. Your remark, dear child, so far from being improper, is a most just and reasonable one. This noble freedom of expression is just what comes of being in the right, and feeling, as men say, sure of our ground. It is rickety or purblind walkers who have need to pick their steps. The Church, like the Scriptures, in embodying the whole truth, comprehends inclusively those partial truths which, when disjointed and torn from the rest, become symbols of heresy. For as men of low birth do not really dignify their origin by borrowing some armorial ensign from the escutcheon of a noble house, so neither may sects of yesterday entitle themselves to a place in the pedigree of the Church by tearing some article from her creed, or appropriating some fragment of her ceremonial.

THE "COMMUNICANTES."

C. The "Memento," I suppose, is a kind of break in the Canon?

P. It is so; the priest turns his eyes from the Missal to the middle of the altar, and there, with his hands joined and raised towards his face, makes his remembrance and prayer for some moments in secret.

C. You say, in secret; but is not all this part of the Mass said in silence?

P. Yes; the priest does not speak aloud from the "Sanctus" to the "Nobis quoque peccatoribus." But he is bound to articulate every word so as to hear himself without being heard by those present; like Anna, the mother of Samuel, who prayed in her heart and moved her lips, but was not heard at all.* In the Memento, however, both of the living and the dead, he says no word, but prays in mind alone.

C. And this over, how does he proceed?

P. Turning his eyes towards the Missal, and extending his hands (the position used throughout the Canon when the priest reads from the book), he proceeds to the "communicantes," or commemoration of the Saints in glory, which is made in the following words:

'Communicating, and venerating the memory, in the first place, of the glorious and ever-Virgin Mary, Mother of God, even our Lord Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, Cosmas and Damian, John and Paul, and all Thy saints, by whose merits and prayers grant that in all things we may be fortified by the help of Thy protection, through the same Christ our Lord. Amen.'

C. Is this prayer found in the most ancient liturgies?

P. Yes, in substance, but with some variation in detail. All agree in placing the Blessed Virgin before all other saints, and in assigning her the same high titles of honour with the Roman.

C. What is the meaning of "communicantes," or "communicating," with which this commemoration begins?

* 1 Kings i. 13.

P. It means, "putting ourselves into communion with" the Saints commemorated.

C. I observe that in the Missals this part of the Canon is introduced with the words "infra actionem." What is meant by this notice?

P. The priest, having specified for whom he is to offer the Holy Sacrifice, enters upon the more solemn part of it, called the Action or Consecration, which opens with this commemoration of the Saints in glory.

C. Why does the Church omit the name of St. Matthias from the commemoration of the Apostles?

P. Because St. Matthias was not an Apostle at the time of our Lord's Passion. The number, twelve, is made up by the addition of St. Paul, who is always united to St. Peter in the memory of the Church; as she sings (applying to those "glorious princes of the earth" what was said of David and Jonathan), "They loved one another in life, and in death they are not divided." Perhaps, too, the Church has regard in this place to the mystic number, twelve for first twelve Apostles, and next twelve Martyrs, are specified.

C. Why Martyrs only, and not Confessors?

P. Because, as we observed before, the public veneration of Confessors was of somewhat later origin.

C. How do you justify the expression, "by whose merits," applied to Saints? Is there any other cause of justification besides the merits of Christ?

P. No; there is no other primary and original cause, as the Church implies in this very prayer, by ending it, "through Christ our Lord." But the good works of Christians derive a saving efficacy from their essential and indissoluble union with Christ, and are even said to be (in and through Him) meritorious; far more, then, the holy lives and glorious deaths of the Apostles and other Saints, and chiefly the pre-eminent graces of the Blessed Virgin.

THE PRAYER "HANC IGITUR OBLATIONEM."

C. What prayer does the priest say next in order?

P. Strengthened in the communion of Saints, and encouraged by the hope of their intercession, he follows up the oblation, saying,

"We beseech Thee therefore, O Lord, **that**, being pacified, Thou wouldest accept of this oblation of our **service**, and that of all Thy family, and dispose our days in Thy peace; **and** command us to be delivered from eternal damnation, and to be **numbered** in the flock of Thine elect, through Christ our Lord. Amen."

C. What is known about the history of this prayer?

P. The three petitions at the end of it were added by St. Gregory the Great. The rest comes from the older Liturgies.

C. Does not the priest, in saying this prayer, use a peculiar action of the hands?

P. Yes; having previously joined them, he **opens** them without separating them, and spreads them over the *oblata* (or materials of the Sacrifice), with the palms towards the altar.

C. What is the meaning of this action?

P. Spreading the hands is a sign of submission to the Divine power; holding them over any subject is a token of benediction; and as the thing to be blessed is here of greatest dignity, both the hands are used, and not one only, as in ordinary blessings. Moreover, the palms of the hands, which are here brought to bear upon the offerings, are specially anointed at the ordination of a priest, with the prayer that "all which they bless may be blessed." You will observe that in this prayer three distinct favours are asked, besides the acceptance of the Sacrifice, viz.:—1. That our days may be ordered in peace; 2. That we may escape eternal condemnation; 3. That we may be numbered among the elect of God, or have our "calling and election" made "sure."

When the priest spreads his hands over the oblation, the server rings his bell, to give notice that the consecration is drawing near

C. And this prayer ended, how does the Canon proceed

P. Next follows a prayer in continuation of the former, during which the priest once more signs the oblation with the sign of the cross. It is as follows :

“Which oblation we beseech Thee, O Lord, that Thou wouldest vouchsafe in all to make blessed, ✠ ascribed, ✠ ratified, ✠ rational, and acceptable, that it may become to us the Body ✠ and Blood ✠ of Thy most-beloved Son, our Lord Jesus Christ.”

C. How is that prayer explained ?

P. Its great object is to ask that the miracle of Transubstantiation may be vouchsafed in the change of the bread and wine into the Body and Blood of Christ. It also asks that the sacrifice may be “blessed,” “ascribed” to God, “ratified” in its effect, and that it may be both a reasonable service (Rom. xii. 1), *i. e.*, unlike the sacrifice of beasts, and well-pleasing to God. This prayer is of the greatest antiquity, and is commented on by St. Augustine in almost the above words.

C. Why does the priest here make five crosses ?

P. The nearer we come to the act of sacrifice, the more incumbent it is to bring the Passion of our Lord to mind as the great subject to be commemorated and represented. And how that the materials of the sacrifice have been duly prepared and blessed to their sacred use, “all things are ready” for

THE CONSECRATION.

P. The priest has now to perform the most solemn act of the highest office in the world. In the exercise of the power which he has received at ordination, he is to make the most precious Body and Blood of our present on the altar, to the unspeakable benefit and consolation of all faithful souls. This power it is which raises the priest as St. Chrysostom says, above angels ; for to compare it with any dignity of this world would be simply preposterous. Nay, if dignity there ever were to which it may suitably be likened, it was that of the Blessed Virgin, chosen by the Holy Trinity to be the means of giving the Eternal Son of God to the world. Collect then, dear brother, all your devout attention, while I instruct you in the ceremonies which the Church has prescribed on this great subject.

The priest having concluded the forementioned prayer, which he says with hands joined, prepares for the consecration, by first separating his hands, and gently rubbing the thumb and forefinger of each within the corporal. The reason of this action is to free them from any grain of dust, or other substance, which they may have gathered up since the "Lavabo;" or, at any rate, to remind himself of the reverence due to the august mysteries he is about to approach. While performing this action, he says (still secretly) the following words of preparation:

"Who, the day before He suffered, took bread into His holy and adorable hands, and with eyes lifted up to heaven to Thee, God, His Almighty Father (here the priest raises his eyes to the crucifix), did bless (here holding the Host in the left hand, he makes over it with the right the sign of the Cross), break, and give to His disciples, saying, Take and eat ye all of this," &c. (Here he pronounces attentively and devoutly the words of consecration.) These words over he kneels and adores our Blessed Lord, now present in the Sacrament. Then rising, he elevates the Sacred Host above his head, for the adoration of the faithful, and afterwards slowly lowers it, and places it reverently upon the corporal; after which he again kneels and adores. During each of these actions, subsequently to the consecration, the server rings his bell to excite the devotion of the faithful.

The consecration in the species of Bread being over, the priest goes on to that in the species of Wine.

Rising, therefore, from his last act of adoration, he uncovers the chalice (upon which the pall has rested since the offertory), and rubbing the thumb and finger of each hand over it, that any fragment of the Sacred Host which may have adhered to them may fall in, he repeats the words of preparation: "In like manner after supper, He took also this goodly chalice into His holy and adorable hands, also giving thanks to Thee (here he inclines towards the Blessed Sacrament on the altar), He blessed and gave to His disciples, saying, Take and drink ye all of it; for this," &c. (Here he pronounces attentively and devoutly the words of consecration.)

C. Is the form of consecrating under the species of wine the same as that in the Gospels?

P. It is the same in substance, with certain other portions which express an apostolic tradition of our Lord's words.

C. Does the Church use these words of our blessed Lord in a merely narrative sense?

P. No; she uses them not as a servant merely repeating his master's message, but as an ambassador, charged with authority to effect a great work in his sovereign's name.

C. How do you explain, "with eyes lifted up to heaven"? We do not read, in the holy Gospels, that our Lord performed this action before consecrating the Blessed Eucharist at the Last Supper.

P. We do not; but it is related in the oldest Liturgies, upon the authority, probably, of the Apostles themselves.

C. And why does the priest make the sign of the cross at the consecration in both species?

P. The cross is the sign and badge of the power in virtue of which he claims to perform the act of Christ.

C. Why does the priest elevate the Blessed Sacrament?

P. In order that the faithful may adore our Lord present therein.

C. What kind of reverence is that which the Church pays to our Lord in the Holy Sacrament?

P. It is the highest kind, called *Latria*, which signifies worship due to God alone.

THE PRAYER AFTER THE ELEVATION.

C. What follows the Elevation?

P. When the priest has adored the precious Blood of our Lord for the second time, he proceeds to say the following prayer: "Whence both we Thy servants, and also Thy holy people, mindful, O Lord, as well of the blessed passion as also of the resurrection from hell and glorious ascension into heaven of the same Christ Thy Son our Lord, do offer to Thy Most High Majesty, of these Thy gifts and grants, a pure ✠ host, a holy ✠ host, an ✠ immaculate host; the holy bread ✠ of life eternal, and the chalice ✠ of perpetual salvation." In the places noted the priest makes five crosses; three over the Sacred Host and chalice together, and afterwards one over the Sacred Host and one over the chalice.

C. How old is this prayer?

P. As old as the Mass itself, it is found, with slight changes, in all the early Liturgies.

C. What is its import?

P. It appears to be taken up from the words, "This do in remembrance of Me," which form the sequel of the consecration of the chalice. Perhaps it may be connected with that Divine precept in some way like the following: "Even so, Lord, Thou biddest us remember Thee: wherefore mindful," &c. Perhaps, also, it contains an allusion to the last prayer of Oblation: "Receive, O Holy Trinity," &c. For in that prayer the Church commemorated the Passion, Resurrection, and Ascension of our Lord; and here, in making the oblation of the real Body and Blood of our Redeemer, she renews the memory of the same mysteries which before she celebrated in offering the materials of the sacrifice. But whereas in the former prayer she added to the chief mysteries of our Redemption the commemoration also of the Blessed Virgin, St. John the Baptist, and the Holy Apostles, here she names no subject but the Passion, Resurrection, and Ascension of Christ. We may observe that the priest again associates the people with himself as partakers in the act of oblation.

C. But why does the priest bless the Holy Sacrament *after* consecration? It seems almost like an indignity (excuse me) that the minister should bless his Lord; at any rate, it seems a gratuitous and superfluous act of honour. Surely consecration includes all other benedictions, and in including, supersedes them?

P. And accordingly theologians have interested themselves in the question. You feel naturally that this act seems to reverse the rule. Without all contradiction that which is less is blessed by the better.* But let us hear Pope Benedict XIV., who sums up the various opinions of divines. He concludes that crossings after the consecration are to be estimated very differently from the same action before it. After the consecration, they are to be taken rather as attestations or commemorations than as benedictions; or as benedictions of that class which express the reverence of the Church and the sanctity of the object so honoured, but without being effective of any change in its state or quality.† As to the *five* crossings used in this place, they are considered to have reference to the five sacred wounds of our Lord.

* Heb. vii. 7.

† De Sac. Miss. sec. i. c. 277.

C. But the Sacred Host is here called "Bread." How do you reconcile this with the doctrine of Transubstantiation?

P. It is an instance of that generous freedom of expression peculiar to the Church of which I have already spoken. The Church, having amply secured the doctrine of the Real Presence of our Lord in the Blessed Eucharist, has no shyness in expressing it under those mystical representations by which, in Holy Scripture, it is so beautifully shadowed forth. The Blessed Eucharist is our true Bread, because it is the aliment of our souls, and because bread is the form under which our Redeemer, who styles Himself the Living Bread,* vouchsafes to impart Himself to us.

THE REMAINING PRAYERS OF OBLATION.

C. What follows upon the last prayer?

P. Its sentiment is carried on in another, which runs as follows: "Upon which vouchsafe to look with a propitious and serene countenance, and to make acceptable to Thyself, even as Thou didst vouchsafe to make acceptable the offerings of Thy child Abel the just, and the sacrifice of Abraham our patriarch, and that which Thy high priest Melchisedech did offer to Thee, a holy sacrifice, an immaculate host." This prayer and that which follows it are also found in the ancient liturgies.

C. What is the intention of the prayer you have just cited?

P. In it the Church asks that Almighty God will be pleased to look with a favourable eye upon the present offering, even as He accepted the primitive offering of Abel (Gen. iv.), Abraham (Gen. xii.), and Melchisedech (Gen. xiv.); not, of course, as comparing these sacrifices with the Sacrifice of the New Law in point of dignity, but regarding them as its types, which received favour both on account of the devotion of the offerers and their own high signification.

C. Why are these three sacrifices particularly specified, when all the ancient sacrifices were alike typical of the Offering on the Cross?

P. Besides the connection of type and antitype between all the ancient sacrifices and the great Sacrifice of the New Law, there is something in each of the three sacrifices specified in the Canon of the Mass which

* St. John vi. 48.

deals with an especial propriety upon the great Christian Sacrifice; for as Abel offered the firstlings of his flock,* and thence gained a singular respect to his sacrifice, so Christ, our Passover, is the "First-born among many brethren."† And Abel's blood shed by his brother represents Christ slain through the malice of the Jews, and shedding His precious blood for the sins of the world. The sacrifice of Isaac was a type of the great Sacrifice on the Cross; it is probable even that Abraham had a foresight of it, since our Lord says of him, "Abraham rejoiced that he might see My day; he saw it, and was glad."‡ And lastly, the sacrifice of Melchisedech was a direct type of the Eucharistic Sacrifice; for, being a priest of the Most High God, he brought forth bread and wine.§

C. The concluding words of the prayer, "a holy Sacrifice, an immaculate Host," appear to relate to the primitive sacrifices. Can this be so?

P. Those words refer to the oblation of the Holy Eucharist mentioned at the beginning of the prayer; not to the sacrifices of the patriarchs, which are introduced in the way of parenthesis.

C. I observe that, after the consecration, the priest holds the thumb and forefinger of each hand joined together. Why is this?

P. Partly out of reverence to the adorable Sacrifice, in order that, after having handled the Sacred Body of our Lord, he may touch no other object except itself till the fingers have undergone ablution; and partly in order to prevent minute portions of the Blessed Sacrament which may possibly have adhered to the fingers sustaining any irreverence by the fingers coming into contact with other substances.

C. How full of reverence and love to our Lord are all these arrangements!

P. Moreover you should know that, for a similar reason, the priest, when he kneels *after* the consecration, places his hands *within* the corporal, whereas previously he laid them on each side of it; and that whereas before he placed the *palms* of the hands on the altar, now, in order to prevent the consecrated fingers touching it, he presses it with the sides of the hand alone; and, once more, that whereas, up to the consecration, the priest inclined towards the crucifix, he makes his reverence after it to our Lord in the Blessed Sacrament.

C. How does the Canon proceed?

* Gen. iv. 4

† Rom. vii. 29.

‡ St. John viii. 56.

§ Gen. xiv. 18.

P. With a prayer which the priest says in a posture of profound humility, resting his joined hands on the edge of the altar. It is as follows: "We humbly beseech Thee, Almighty God, that Thou wouldest command these to be carried by the hands of Thy Holy Angel to Thy sublime altar, before the sight of Thy Divine Majesty, that all of us who (here he kisses the altar) by this participation shall receive the most holy Body ✙ and Blood ✙ of Thy Son may be filled with all celestial benediction and grace: through the same Christ our Lord. Amen."

At the mention of the most holy Body and Blood of our Lord, the priest makes one cross over the Sacred Host and another over the chalice; and at the words "all celestial benediction" he makes the sign of the cross upon himself.

C. Who is understood by the "Holy Angel"?

P. Some interpret it of the Angel deputed by God to watch over the particular Mass—the Guardian of the Sacrifice, or the Guardian of the priest, who especially watches over his solemn ministerial acts. For if Angels assisted at the sacrifices of the old law, as we learn from several places of Holy Scripture,* it is but reasonable to suppose that similar assistants are not wanting at the Sacrifice of the Church. Other divines of still higher authority understand the "Holy Angel" to mean Christ Himself—the "Angel of great counsel," as He is styled by the Church, in allusion to His title of Counsellor (Isa. ix.: see the Introit of the third Mass on Christmas-day).†

C. Why does the priest lay his joined hands on the altar, and kiss it in the course of the prayer?

P. A posture of the humblest devotion and most fervent supplication is natural in a prayer which asks that such immense favours should be granted to the request of sinners. The kiss is a sign of confidence and reconciliation.

* Gen. xxii.; Judg. vi. xiii.; St. Luke i.

† On this title of Our Blessed Lord, see Le Brun, *Cérém de la Messe*, p. iv. art. 13.

THE MEMENTO OF THE DEAD.

C. What follows the prayer last explained?

P. The "Memento of the Dead," corresponding with the "Memento of the Living," which occurs in the earlier part of the Canon. It is as follows:

"Remember also, O Lord, Thy servants and handmaids, who have gone before us in the sign of faith, and sleep in the sleep of peace, N. N.: to them, O Lord, and to all who rest in Christ, we beseech that Thou wouldest grant a place of refreshment, light and peace: through the same Christ our Lord. Amen."

At the last words, the priest bows towards the Blessed Sacrament.

C. Was this prayer always used in the Mass?

P. Yes; it is so ancient and was so universal as to leave no doubt of its being an apostolical tradition.

[C. How far may those who have died out of Catholic communion be remembered in this prayer?

P. The same rule applies here as in the "Memento of the Living," except that the *conversion* of those remembered cannot here enter into the objects of the petition. But considering the great excuses which want of opportunity, the defects of education, and other similar disadvantages, furnish in the case of material (*i. e.* actual but unconscious) heresy and schism, the Church is willing to extend the judgment of charity to many (we know not how many) who have died out of her pale. Still the trembling hope with which we ask God to extend to them the benefits of a propitiation intended for the faithful, is something very different indeed from the comfort with which we can appeal to Him for those who have "gone before us" at least "in the sign of" true Catholic faith.]*

* The passage here contained within brackets is omitted in the Italian translation, as being "applicable rather to a Protestant than to a Catholic country." It is consequently not included in the Roman "imprimatur."

THE "NOBIS QUOQUE PECCATORIBUS."

P. The priest here breaks silence with a mournful confession, at which, like the publican in the parable, he strikes his breast; then immediately resuming silence, he continues the prayer of which these sorrowful words form the commencement. It is altogether as follows:

"Vouchsafe to give us sinners, Thy servants, hoping in the multitude of Thy mercies, some part and fellowship with Thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cæcilia, Anastasia, and all thy Saints, into whose company we beseech that Thou, who weighest not merits but pardonest offenses, wouldst be pleased to admit us: through Christ our Lord."

C. What is the force of this prayer?

P. Mention having been made in the prayer for the dead of the state of eternal blessedness, the Church proceeds to ask that we sinners may likewise receive a portion in the same inheritance, together with those members of the kingdom of glory who are enumerated, and all other the Saints of God.

C. Who is St. John, named in this catalogue?

P. Most probably St. John the Baptist, who, with St. Stephen, first received the crown of martyrdom after the coming of Christ. But others have supposed that it is the Evangelist; and that, having been formerly named as an Apostle and Martyr, here he is commemorated as eminent, together with St. Stephen, for the grace of virginity. But the former opinion is the more approved. I have already said why St. Matthias was omitted in the earlier list; here the omission is supplied.

C. I would know also something of the other Saints here commemorated.

P. St. Alexander was Pope early in the second century; St. Marcellinus and St. Peter suffered for the Faith under Diocletian; SS Perpetua and Felicitas were martyred under the Emperor Severus in the third century. The rest are better known. Cardinal Bona remarks (*Rer. Liturg.* l. ii. c. 14, n. 5), that in this catalogue various orders of sanctity are represented. Thus St. Stephen was a deacon; St. Matthias and St. Barnabas, apostles: St. Ignatius, a bishop; St.

Alexander, a pope; St. Marcellinus, a priest; SS. Felicitas and Perpetua were married; and the rest were virgins. We may observe also that, as before, none but martyrs are commemorated.

THE CANON CONTINUED.

C. How does the Canon proceed?

P. Taking up the last words of the preceding prayer, "Through Christ our Lord," it continues: "by whom, O Lord, Thou dost always create, sanctify, ✠ vivify, ✠ and bless, ✠ and grant us all these good things." (At the crosses the priest signs the Sacred Host and chalice together; and then with the former makes five crosses, three over the chalice, and two between it and himself, at the same time saying) "through ✠ Him and with ✠ Him, and in ✠ Him, to Thee God the Father Almighty, ✠ in the unity of the Holy Ghost, be all honour and glory." (Here the priest holds the Sacred Host over the chalice, and slightly elevates both of them together.)

C. Why are these attributes of God here commemorated?

P. In reference to the Adorable Sacrament. He who "creates all these things," can also "sanctify," "vivify" (that is, renew as to their nature and object), "bless" them to our profit, and "grant" them to our use. Durandus thus paraphrases this prayer: "Thou dost create" these gifts by giving them a being; "sanctify" them by consecration; "vivify" them by changing the substance; "bless" them that they may be profitable; and "grant" them so as to profit us.

C. What is the action which the priest performs in raising the Sacred Host with the chalice?

P. It is called the Little Elevation; and is of greater antiquity than that which follows upon the consecration. Since, however, the latter has been introduced in the Church, the second Elevation has been less solemn; the Sacred Host and chalice are raised but a short distance from the altar, and are not presented to the people for adoration.

C. What does the Little Elevation express; and what thoughts should accompany it?

P. It may be regarded as an act of homage to the majesty of God in the creation of the world through the instrumentality of the Divine

Word; for by this act we make him a distinct and special oblation of the Divine Holocaust; the Body and Blood of His Son Jesus Christ.

C. Is not the bell sometimes rung at this second Elevation?

P. Yes; this custom prevails in several Catholic countries. I have heard of it as existing in Spain, Portugal, France, and Ireland; but it is not universal in the Church. At Rome, the bell is rung at the Sanctus and Elevation only.*

OUR LORD'S PRAYER.

C. Here the priest again says aloud, "Per omnia sæcula sæculorum," does he not?

P. Yes; in this place he again lifts up his voice, which, except in the penitential words, "Nobis quoque peccatoribus," has not been heard since the beginning of the Canon.

C. Is the sentence "Per omnia sæcula sæculorum" the end of a prayer, as in the former instance?

P. Yes; it is so on each of the three occasions on which it forms the introduction of an address to the people. And in every instance it is a kind of pledge to the people that the priest has been all the while interceding for them. Here it is the termination of the prayer last cited, which ends, you remember, with an ascription of honour and glory to the Blessed Trinity. This doxology concludes, as usual, with the words, which are said aloud: "For ever and ever." *R. Amen.* Then the priest immediately rejoins: "Let us pray;" after which he prefaces the Lord's Prayer with the following introduction: "Admonished by salutary precepts, and informed by the Divine institution, we presume to say," &c.

C. What is the meaning of this introduction?

P. It imports that, except with the encouragement of our Lord's precept and institution, sinners such as we could not venture upon addressing God in those terms of filial confidence and affection with which the "Our Father" opens.

C. And now, of the Lord's Prayer itself. Is it of great antiquity in the Mass?

* When the Blessed Sacrament is exposed, it is not rung at all; nor between Holy Thursday and Holy Saturday.

P. Yes; all the older Liturgies contain it; and it is generally thought to have been introduced by the Apostles, if not under the direct sanction of our Lord Himself.

C. But do not some attribute its insertion in the Mass to St. Gregory?

P. If so, they mean that St. Gregory confirmed or modified its use.

C. By what ceremonies is it accompanied?

P. The priest having covered the chalice, after holding the Sacred Host over it, adores the precious Blood of our Lord (as is customary before and after exposing it), then laying the palms of his hands on the altar, within the corporal, he proceeds to the "Our Father;" at the words "Let us pray" he joins his hands, and keeps them joined during the short preface. Then extending them, and inclining his head towards our Lord in the Blessed Sacrament, and keeping his eyes intently fixed on Him, he goes on to say, slowly and reverently, our Lord's Prayer.

C. May the priest be considered to say our Lord's Prayer in any particular spirit and intention, such as may also be shared by those present?

P. Beyond all doubt; he may be understood to use it with an especial eye to the goodness of God in the Blessed Eucharist.

C. Could you throw this idea into a paraphrase?

P. I will attempt to do so. "Our Father," whom we so address in the spirit of adoption, as sons begotten to Thee through the Blood of Jesus Christ, our great High Priest and salutary Victim; "who art in Heaven," yet condescendest to our weakness; "Hallowed be Thy Name," and especially for these Divine mysteries. O, may this act of ours be some compensation for all the injuries and blasphemies which Thy Eternal Son sustains in this most precious instance of His condescension to man! "Thy kingdom come," in anticipation and hastening whereof we do thus continually "show our Lord's death" by "eating this" Divine "Bread," and "drinking this" precious "Chalice" (1 Cor. xi. 26). "Thy will be done on earth," by all Thy people, and especially by Thy priests, who strive to serve Thee and to fulfil all Thy mind, even "as it is in Heaven" accomplished by the Angels, whose office they bear as Thy ministers, and whose alacrity they would imitate with the intensity and ardour of a "burning fire" (Ps. ciii. 4). "Give us this day our daily bread," even as Thou art

now about to give it us in this most holy banquet, even the bread of Angels, the bread which Thou hast given us from Heaven, "having in It all that is delicious, and the sweetness of every taste" (Wisd. xvi. 20). "And forgive us our trespasses," through the great Sacrifice of Propiation, which here we commemorate, and represent, and continually offer in its unbloody form; "as we forgive them that trespass against us," desiring, before bringing our own offering to the altar, to be reconciled with them (St. Matt. v. 23, 24), whose light "trespasses against us," how can we remember amid these precious memorials of Thy pardoning love for sinners? But forasmuch as this precious Sacrifice is a pledge not less of Thy sanctifying than of Thy saving power; therefore we ask that through it Thou wouldest be pleased not only to "lead us not into temptation," but also to "deliver us from" all "evil" both of soul and body. And, therefore, we say, Amen. So be it.

THE SEQUEL OF OUR LORD'S PRAYER.

P. Then straightway, taking up the last words of our Lord's most holy Prayer, and, as it were, paraphrasing its last petition, the priest continues: "Deliver us, O Lord, we beseech Thee, from all evils, present, past, and future, and through the intercession of the blessed and glorious ever Virgin Mary, Mother of God, with Thy blessed Apostles, Peter and Paul, and Andrew, and all the Saints, grant of Thy goodness peace in our days, that, being holpen by the aid of Thy mercy, we may be ever free from sin, and secure against all disturbance, through," &c. During this prayer the priest holds the paten in his right hand, and at the words, "Grant of Thy goodness peace in our days," he crosses himself with it from the forehead to the breast, and across the shoulders; at the words, "that by the aid," he kisses the paten, and then, with all reverence and devotion, places it under the Sacred Host.

C. What is the meaning of these actions?

P. The priest signs himself with the paten, to remind himself that all our hope of that peace and deliverance from evil, for which he is then praying is in the Passion and Death of Christ; and he kisses it as though it were the Feet of Christ, or the ground beneath His feet, to intimate his ardent love of peace, both of soul and body, in Him.

THE "PAX DOMINI."

C. What now follows?

P. The priest, having uncovered the chalice while he concludes the forementioned prayer, and adored the precious Blood of our Lord, concludes it with the words, "through the same Christ our Lord," during which he breaks the Sacred Host over the chalice into two parts, one of which he places on the paten, and then from the remaining part breaks off also a small portion which he holds over the chalice, in the mean time joining on the part from which he has taken it to the part previously laid on the paten. With the particle in his hand, he says, as the conclusion of the prayer, "For ever and ever." *R.* Amen. Then he adds, at the same time making three crosses over the chalice with the particle, "The peace ✙ of our Lord ✙ be always ✙ with you." And then he drops the particle into the chalice, saying, "May this commixtion and consecration of the Body and Blood of our Lord Jesus Christ be to us receiving it unto life eternal."

C. Explain, sir, if you please, these various and apparently most important ceremonies.

P. To begin, then, with the fraction, or breaking, of the Sacred Host. This is found in the ancient Liturgies. The Sacred Host was every where divided, but not always into the same number of portions. The Liturgy of St. James appoints a division into two parts only; the Greeks divide into four, following St. Chrysostom; but the Latins have always used the division into three. The practice comes from the institution of Christ and the example of the Apostles. For the three former Evangelists expressly tells us that our Lord brake the bread; St. Luke says, describing the feast at Emmaus (which appears to have been a celebration of the Holy Eucharist), that our Lord took bread, and blessed, and brake it (c. xxiv. 30); and adds, that our Lord was known thereby (v. 35). From the Acts we learn that the disciples assembled to break bread (c. xx. 7); and St. Paul says, "The bread which we break" (1 Cor. x. 16).

C. Can the Body of Christ, then, be broken?

P. No; the division is in the species or form alone; the **Body** of our Lord remains unimpaired and alike in every portion of the conse-

crated matter. As the Church sings in the Sequence for the Feast of Corpus Christi the words of the great St. Thomas of Aquin :

“ And they who of their Lord partake,
Nor sever Him, nor rend, nor break ;
Nought lacks and nought is lost ;
The boon now one, now thousands claim,
But one and all receive the same,
Receive, but ne'er exhaust.”*

And again :

“ Nor be thy faith confounded, though
The Sacrament be broke ; for know
The life which in the whole doth glow
In every part remains ;
The Substance which those portions hide,
No force can cleave ; we but divide
The sign—the while the Signified
Nor change nor loss sustains.”†

C. What is probably the reason of this division of the Sacred Host?

P. It suffices for the Church to know that, in making it, she is following the institution of Christ and the practice of the Apostles. Nevertheless, various significations of the action have been found by holy men, of which one of the most appropriate and devout is that which sees in the three several portions of the Sacred Host symbols of the three sections of the Church at the time of the Resurrection,—

* “ A sumentē non concisus,
Non confractus, non divisus,
Integer accipitur ;
Sumit unus, sumunt mille,
Quantum iste, tantum ille,
Nec sumptus consumitur.”

† “ Fracto demum Sacramento
Ne vacilles, sed memento
Tantum esse sub fragmento
Quantum toto tegitur.
Nulla rei fit scissura,
Signi tantum fit fractura,
Qua nec status nec statura
Signati minuitur ”

the Court of Heaven, the "Spirits in prison," to whom Christ preached during the three days in which His Divine Soul and Body were separated, and the Faithful on earth. Of these the departed in Christ were, at the Resurrection, united with the glorious Church, as represented by the larger portion of the Sacred Host; while the smaller portion, the Church militant, is, as it were, plunged into the chalice, that is, made to partake of the sufferings of our Lord.

You should observe, however, that one such symbolical application of these mysteries by no means precludes others. For what is certainly true of the Blessed Eucharist, as it is the heavenly nourishment of our souls, is no less true of it as it supplies food of meditation to a devout spiritual ingenuity. It is the "sweetness of every taste." All the powers of the mind are set in action upon its exhaustless materials. It exercises, without either satisfying or yet wearing, the intellect; it leads the imagination into a new world of wonders, where, with the clue of a devout intention, and under the guidance of the Saints, she may expatiate at will without danger of error, and certainly without limit of discovery.

THE "AGNUS DEI" AND PRAYERS BEFORE COMMUNION.

C. Proceed, sir, if you please, with your explanation of the Mass.

P. We have now reached the "Agnus Dei," which is the beginning of the priest's preparation for receiving the Holy Communion. It consists in an address, thrice repeated, to our Blessed Lord as the Lamb of God, slain for the remission of sin, and is said by the priest, with eyes fixed on the Sacred Host:

"O Lamb of God, who takest away the sins of the world, have mercy upon us;" and these words he repeats thrice. The third time he says, "O Lamb of God, who takest away the sins of the world, grant us Thy peace." This address appropriately follows the "Pax Domini:" for it was just after our Lord had said to His disciples, "Peace be to you," that he gave them power of remitting sins (St. John xx. 21-23). The prayer refers to the words of the Baptist: "Behold the Lamb of God, behold Him who taketh away the sin of the world" (St. John i. 29). The *triple* repetition of the "Agnus Dei" was ordered by Pope Ser-

gius, towards the end of the sixth century. It is considered to be in honour of the Holy Trinity, who "sent forth the Lamb, the Ruler of the earth" (Isaiah vi. 1), and gives a peculiar intensity to the prayer.

C. Why is "grant us Thy peace" said the third time, in the place of "have mercy upon us"?

P. Anciently each petition was in the same words; but as persecutions multiplied, the third was changed into a prayer for the peace of the Church. This, at least, is the account given.

C. What ceremonies are here used?

P. The priest begins the "Agnus Dei" with hands joined before him; but when he comes to the words, "have mercy upon us," he places the left hand upon the altar, and with the right strikes his breast, in token of humility and contrition.

C. Is the "Agnus Dei" always said in the Mass?

P. Yes; except on Good Friday, when it is omitted, together with all this portion of the Mass, out of respect to the great Sacrifice consummated on that day; and on Holy Saturday, when the Mass, which is in honour of the Resurrection, is also shortened, because the heart of the Church is, as it were, too full of joy to say many words. In Masses of the Dead, as we shall hereafter see, the form of the "Agnus Dei" is changed.

C. What follows the "Agnus Dei?"

P. Three prayers, in immediate preparation for the communion of the priest. In the first of them, the Church prolongs her petition for peace, which she had before summed up in the last "Agnus Dei." She continues:

"O Lord Jesus Christ, who didst say to Thine Apostles, Peace I leave to you, My peace I give to you; regard not my sins, but the faith of Thy Church; and vouchsafe, according to Thy will, to pacify and unite it together, who livest and reignest, God, world without end Amen."

C. Why does the Church speak so much of *peace* in this part of the Mass?

P. Because by the union of the two species in the chalice at the "Pax Domini" is mystically represented the reunion of the Most Sacred Body and Blood of our Lord in His glorious Resurrection, the first-fruits of which were bestowed in the gift of peace to the disciples: (see St. John xx. 19, 21, 26). Then it was that our Lord ratified the

promise, of which we remind Him in this prayer, made on the eve of His death (St. John xiv. 27). In like manner, the Church also, while commemorating in the holy mysteries the glorious Resurrection, takes the opportunity of asking Him to extend to the faithful of all times the benefit of that same precious legacy; and particularly in reference to the Holy Communion of His most Sacred Body and Blood, for which the peace of God is the best preparation, as it is also its most blessed fruit.

This latter prayer the priest says with head inclined, and hands joined, and resting upon the altar. In the same posture he repeats also the following prayers: "O Lord Jesus Christ, Son of the living God, who by the will of the Father, and with the co-operation of the Holy Ghost, by Thy death has given life to the world; deliver me by this Thy most sacred Body and Blood from all my iniquities and from all evils, and make me to cleave always to Thy Commandments, and never permit me to be separated from Thee, who with the same God the Father, and with the Holy Ghost, livest and reignest, God, world without end. Amen."

The third prayer, which the priest says directly before receiving the sacred Body of our Lord, is as follows: "Let not, O Lord Jesus Christ, the receiving of Thy Body, which I, all unworthy, presume to take, be to me unto judgment and condemnation; but, according to Thy goodness, let it profit me to the safe keeping of soul and body, and to spiritual healing, who livest and reignest with God the Father in the unity of the Holy Ghost, God, for ever and ever. Amen."

These prayers require no other remark than that which a careful perusal will suggest. You will observe several blessings, which in the former are asked through Holy Communion; viz. 1. deliverance from personal sins; 2. from all evils; 3. adherence to the Divine precepts; 4. adherence to God Himself. The latter prayer is, on the other hand (as couched in the language of deepest humility), deprecatory of evils as well as supplicatory of benefits, and asks that the priest may not (after the awful threatening of the Apostle; 1 Cor. xi. 29) receive judgment to himself in partaking of these holy mysteries, but contrariwise, the nourishment of soul and body, and the cure of all diseases.

Q. What devotion may the faithful use at this time?

P. They should put themselves into communion with the priest, and endeavor, as much as possible, to join in his intentions

THE COMMUNION OF THE PRIEST.

C. At this part of the Mass I observe that the priest kneels down.

P. Yes; he first adores on his knees our Lord, whom he is about to receive; for, as St. Augustine says, "none doth eat the flesh of Christ till he have first adored;" then rising, he says, still in secret, some words derived from Ps. cxv. 5, 13, excepting that for "chalice of salvation," he here says "Bread of Heaven." The words he uses are these: "I will receive the Bread of Heaven, and will call upon the name of our Lord." The words are again repeated, and in the form in which they stand in the Psalms, at the Communion of the Chalice.

C. Again I observe that the precious Body of our Lord is called "Bread."

P. It is so; there being, as I have already observed, no danger or any doctrinal mistake, when the great verity of Transubstantiation is so fully secured by the whole language and ceremonial of the Mass. Our Saviour having called Himself the "Living Bread which came down from Heaven" (St. John vi. 1), we may confidently speak of Him under that gracious and beneficent image.

And here, dear brother, I cannot but draw your devout attention to the sweetness of this expression of confidence, as following directly upon the last most humble prayer. The priest first prepares himself by humility for adoring his Lord; then rising up, as if with renewed strength, he goes on to adventure on receiving Him almost with a holy freedom and boldness. Then having reverently taken his Beloved into his hands, he is again seized with awe, and the Church puts the lowly words of the good centurion into his mouth. He says aloud, "Lord, I am not worthy;" and then continues in secret, "that thou shouldest enter under my roof; but only speak the word, and my soul shall be healed." And these humble words he repeats thrice, each time striking his breast. At length he receives the Body of our Lord, making with the Sacred Host the sign of the Cross, as he says the words, "The Body," and the rest; and then joining his hands, remains for some seconds in profound meditation on the great Gift of which he has been made partaker. Then he uncovers the Chalice immediately (so it is prescribed in the rubric) saying the words of the 115th Psalm, v. 12

"What shall I render to the Lord for all that He hath rendered to me?" and goes on to adore the precious Blood of our Lord. Rising from his knees, he removes from the corporal upon the paten any particles of the Blessed Sacrament of our Lord's Body which may appear on it; and then with the thumb and forefinger of the right hand, or one of them, transfers them all, together with any which may be upon the paten, into the Chalice. This over, he continues, in the words of the 115th Psalm: "I will receive the Chalice of salvation, and will call upon the name of the Lord." Then making with the Chalice the sign of the Cross, he receives the precious Blood with the words, "The Blood," and the rest.

THE COMMUNION OF THE FAITHFUL.

P. At this point the priest administers the Holy Communion to any of the Faithful who, being duly qualified, may desire it.

C. May he, then, refuse Communion to any who desire it?

P. Yes; he not only may, but is bound to withhold the Adorable Sacrament from any excommunicated person, or notorious sinner, or person approaching it without due external reverence?

C. What are the other qualifications of a Communicant, besides being under no ecclesiastical or public disqualification?

P. The Communicant should be in a state of grace; either free, or having been by confession and absolution freed, from mortal sin; he must have fasted strictly from the preceding midnight, and of course approach with the requisite dispositions.

C. Is the state of fasting obligatory upon Communicants, and what are the conditions of it?

P. It is not obligatory only but indispensable, except in the case of persons in danger of death, who receive the Holy Sacrament in the way of Viaticum (*i. e.*, as a provision for their passage into the unseen world), and in one or two other extreme cases; as, for instance, when priests in order to avoid some yet graver violation of the Church's rules, are allowed to receive it, after having previously, and, of course, without foresight of such emergency, broken their fast.

C. But do not priests say three Masses, and consequently receive the Blessed Sacrament three times on Christmas-day?

P. Yes; and in countries where there is a scarcity of priests, they are sometimes allowed, even at other times, to *duplicate*, *i. e.* to say Mass twice on the same day. But in neither of these cases do they partake of any food or liquid, except the Holy Sacrament itself, which, not being ordinary food, is not considered to militate against the fast, and consequently they do not drink the wine, or wine and water, of the Ablutions,* till the *last* of the Masses which they say on the same day.

C. And now, sir, about the nature of this fast before Communion. Does it, like the ecclesiastical fast, allow of taking liquids?

P. No; it is what is called a *physical*, *i. e.* natural, fast, and precludes the swallowing of any food or liquid whatever; so that water, taken even by accident, would debar the person from going to Communion on the same day.

C. What, even a drop?

P. A drop swallowed by accident along with the natural secretion of the mouth is a case excepted by the rubric from the general law.

C. How minute are these provisions; an enemy might say, how trivial!

P. Yes; but he would be a very shallow reasoner; for consider only the natural tendency of men to encroach upon laws which are not carried out into detail, and you will acknowledge the wisdom of the Church in making no exceptions to her rules but such as are required by necessity and charity.

C. Be pleased sir, to explain the manner of giving Communion, during Mass, to the Faithful.

P. The priest, having received of the chalice, takes a sufficient number of the Sacred Hosts, of a smaller size than that used for the Sacrifice, either on the paten, or in the ciborium, the vessel in which they remain in the tabernacle on the altar. These particles have either been consecrated in the Mass, or reserved from former consecrations. Placing them on the paten, or if they be in the ciborium, uncovering it, he first adores the sacred Body of our Lord, and then turning sideways towards the people, in order not to turn his back on the Blessed Sacrament, he pronounces over the communicants the two prayers of Absolution, at the same time blessing them with his hand, saying, "May Almighty God have mercy upon you, forgive you your sins, and lead you to life

* See page 69.

eternal. Amen." And then: "May the Almighty and merciful Lord grant you indulgence, absolution and remission of your sins."

C. Are not these the same prayers which were used at the beginning of Mass?

P. Yes; with these exceptions, that here "your sins" is said for "our sins;" and the form not being simply precatory, but authoritative also, it is accompanied by an act of benediction.

The priest then turns to the altar, and having again adored on his knee, takes into his hand the paten, or vessel containing the Sacred Hosts, and slightly raising one of them, so as to exhibit it to the people, he pronounces aloud the whole of the following words, repeating them three times, "Lord, I am not worthy that Thou shouldest enter under my roof; but only speak the word, and my soul shall be healed." After the third time, he descends the altar-steps to the communicants, to whom he administers the Blessed Sacrament, beginning from those at the epistle side.

C. Can Communion be given out of Mass?

P. Yes, if there be a reason. In that case, the priest habited in a surplice, with a stole of the colour appropriate to the day,* communicates the faithful from the pre-consecrated Hosts reserved for that purpose in the tabernacle; and the communion over, he returns to the altar, saying the Antiphon at the Magnificat on the Feast of Corpus Christi, "*O sacrum convivium.*" "O sacred Banquet, in which Christ is received, the memory of His Passion cherished, the mind filled with grace, and a pledge given to us of future glory;" with the versicle and response from the Book of Wisdom: *V.* "Thou didst give them Bread from heaven." *R.* "Having in it all that is delicious." And then the Collect of Corpus Christi: "O God, who under this wondrous Sacrament has left us the memory of Thy Passion; grant us, we beseech Thee, so to venerate the sacred Mysteries of Thy Body and Blood, that we may constantly experience the fruit of Thy redemption; Who livest and reignest," &c.† Then the communicants are dismissed with the blessing, "The benediction of God Almighty,

* See *Rituale Romanum*. But white may be used.

† During Easter-time, Alleluia is added to the versicle and response, and the following prayer said instead of "Deus qui nobis:" "Pour into us, O Lord, we beseech Thee, the Spirit of Thy love, and as Thou hast satisfied us with paschal sacraments, make us in Thy pity to be of one heart; through," &c.

Father, ✠ and Son, and Holy Ghost, descend upon you, and abide with you always." This is said in the plural number even when there is but one communicant. But when Communion is given *in* Mass, this benediction is not said, because the communicants are blessed in the Mass itself.

THE COMMUNION OF THE FAITHFUL CONTINUED.

C. I suppose that the chief part of the Mass is now over?

P. Yes; all divines consider that the Sacrifice is complete in the Communion; and it is the common opinion that the *Consecration* is alone essential to it. Even those, however, who so hold, regard the Communion as necessary to its *integrity*. And, accordingly, the Church makes the greatest point of the Sacrifice not being interrupted before the communion of the priest, which is the consumption of the Holy Victim. Should the celebrating priest die between the consecration and communion, or in any other way be disabled from proceeding to complete the Sacrifice, the rubric prescribes that another priest be called in to carry on the Mass. And so strong is the Church on this point, that she even waves in its favour her all but necessary rule, which requires that the holy Communion should be received fasting; for in this extreme case she allows a priest who is not fasting to proceed with the Mass, where another cannot be found.

C. What is a priest to do who forgets that he has accidentally broken his fast till he has begun and gone some way in the Mass?

P. If he should have begun the Canon, *all* agree that he ought *not* to break off; if he has not reached the Offertory, all agree that he *should* do so; if the disqualification be remembered between the Offertory and the Canon, he would not err in adopting either course; still it would be better to desist.

C. And a person going to Communion, who remembers, when he is kneeling to receive it, that he is similarly disqualified?

P. If the person could withdraw without particular observation, it would be best to do so; otherwise it would be better to receive.

on account of scandal which might ensue from retiring at the last moment.

C. And what now, if one were to remember, *after* having received, that one had previously broken fast?

P. In all such cases, where there has been no wilful irreverence, or neglect, we should make ourselves perfectly easy. To admit scruples in such cases is far worse than to commit a mere *material* fault, *i e.*, a fault which is only such in itself, not in the individual.

C. We have got into a digression, and may as well go on with it a little longer. What should be done, if by accident the Blessed Sacrament were to fall in the act of conveying it into the mouth of the communicant?

P. A cloth or card is always held under the chin. If the Blessed Sacrament fall by accident into the ciborium, or on the paten, nothing needs to be done (as the vessels are sacred), though every care must be taken to prevent any such accident at all. But if it fall on the cloth, or what is worse, on the ground, the spot on which it rests must be noted and carefully washed, and the water which has touched the spot thrown into the *sacrarium* (or drain of sacred liquids). In such a case the communicant should assist the priest to observe the spot. If (which is unlikely, but possible) it were to fall on the dress of the communicant, the best thing to do would be to note the spot, and go after Mass into the sacristy to get it washed. The priest, of course, and not the communicant, must remove the Blessed Sacrament from the dress.

C. May the Blessed Sacrament ever be touched except by a priest?

P. By no means whatever; if done consciously and intentionally, out of irreverence, or even negligence, it would be a mortal sin so to touch it.

C. Accidents at the time of communion must be very distressing.

P. Nothing should be very distressing which is purely unintentional; however, I do not deny that we may well be distressed, within due limits, at any even purely accidental injury to the Majesty of our Lord in the Blessed Sacrament; and on this account communicants should be very careful to assist the priest in the act of giving communion, by opening the mouth and presenting a sufficient surface of the tongue, though without opening the mouth too wide, or drawing the head

too much back (which looks unseemly), or holding the tongue too much down, which is dangerous.

But now to proceed with the explanation of Mass The priest, having received of the chalice, or if there be communicants, having rearranged every thing on the altar after communicating the Faithful, first inspects the paten, and receives any atoms of the Blessed Sacrament which may have escaped his notice, then holding out the chalice to the server, he goes on to receive the *first ablution*.

PART III.

FROM THE COMMUNION TO THE END OF MASS.

CHAPTER I.

THE ABLUTIONS.

C. What are the ablutions?

P. They are wine and wine and water poured into the chalice, and afterwards received by the priest, in order to insure his receiving any particles of the Sacred Blood remaining in it. The first ablution consists of wine only, which is poured into the chalice in about the same quantity as at the offertory. The priest, while it is being poured in, says the following prayer: "Let us, O Lord, with pure mind receive what we have taken with our mouth, and may it of a temporal gift become an eternal remedy."

C. Why is holy Communion called a "temporal gift?"

P. Because it is received in this our state of pilgrimage.

When the wine is poured in, the priest turns round the chalice, so as to let the wine take up any drops which may have adhered to the inside, and then drinks it. Once more glancing at the paten (this being the last suitable opportunity of receiving any minute fragments of the Blessed Sacrament) he sets it down, and holding the thumb and forefinger of each hand joined over the chalice, he takes it to the epistle side, where the server pours first wine and then water over his fingers into the chalice. The priest, having wiped his fingers, receives the wine and water.

C. Why does the priest wash his fingers and receive the ablution?

P. To guard against any fragment of the Blessed Sacrament adhering to them, and to secure his eating and drinking the whole fruit of the consecration.

C. Why is water used as well as wine?

P. In order to neutralise the sacred species, which wine alone does not neutralise. There should therefore be at least as much water as wine infused.

C. Does the priest say any prayer at the second ablution?

P. Yes, before he receives it, he says, "May Thy Body, O Lord, which I have taken, and Thy Blood which I have drunk, cleave to my interior: and grant that no stain of sin may remain in me, whom pure and holy Sacraments have refreshed, who livest and reignest for ever and ever. Amen."

C. I observe that all the latter prayers have been addressed to our Blessed Lord.

P. Yes, from the "Agnus Dei" till the "Postcommunion."

C. Why is this?

P. Because all these prayers relate directly to the act of holy Communion.

C. Why does the priest here stay at the middle of the altar?

P. To wipe and re-arrange the chalice and paten, and cover them with the veil. All these things the Church desires to be done with care and neatness, but without needless delay.

CHAPTER II.

THE "COMMUNIO" AND POSTCOMMUNION.

C. What is the "Communio"?

P. A short sentence so called because said, and (at Solemn Mass) also sung, immediately after the communion of the Faithful, the Missal having been previously removed by the server from the gospel to the epistle side.

C. Has this been always in the Mass?

P. It has not. In the time of St. Ambrose the priest said the "Nunc dimittis" in his own name and that of the Faithful. In some other ancient Liturgies a psalm was said in this place; but in process of time it appears to have been curtailed into a single verse or sentence, like the Introit and Offertory.

C. What is the purport of the verse called "Communion"?

P. It bears upon the subject of the Mass, where proper to any Festival. At other times it generally embodies some holy sentiment or edifying lesson.

C. Why is it so short? Is not this a departure from antiquity?

P. I have said that it is probably abbreviated from some longer devotion. But it is our duty to take every provision of our Holy Church as it comes before us, and never to contrast her manner at one time with her manner at another, to the disadvantage of any one of her institutions. The ancient Church was best for the ancients, and the modern Church is best for us. Holy Scripture itself discourages such comparisons as "foolish." It says, "Say not, What thinkest thou is the cause that former times were better than they are now? for this manner of question is foolish."* As there was in ancient times a beauty in the prolixity of these forms, so there is also now a beauty in their brevity, as they enable persons in the world, who cannot spare a long time for their devotions, to assist at the public offices of the Church and reap their fruit. Moreover, it is ever to be born in mind that the essence of the Mass is not a form of prayer, but a great *action*, to which all the *words* contained in it conspire and are entirely subordinate; so that whether more or fewer, they fulfil their office with the like effect. And this may reconcile you to a more rapid enunciation of those words than, perhaps, you can at first understand to be consistent with devotion. It is no doubt very possible to be rapid even to irreverence in saying Mass. But it is also possible to be too slow. Many persons of undoubted piety find themselves greatly assisted in devotion by a rapid articulation, as being apt to lose the *spirit* of their action in proportion as they make too much of its *form*. Nothing, indeed, is more to be guarded against in celebrating the Church offices than languor and heaviness. The ministry of the angels, of which ours is the earthly counterpart, is likened to the briskness of a darting fire. All this is especially true of

* Ecclus. vii. 11.

Mass, for the reason I have given ; that it is, even beyond other religious services, an *act*.

C. Thank you, sir ; this thought will be of great use to me in checking harsh judgments and restless imaginations.—With what sentiments should the Faithful listen to the “Communion”?

P. They should join with the Church in thanksgiving to our Lord for the great Gift of Himself. But remember, I am here instructing you in the ceremonies, not undertaking, except in this indirect way, to supply you with devotions.

THE POSTCOMMUNION.

C. What is the Postcommunion?

P. That part of the Mass which immediately follows the Communion and precedes the termination of the whole.

Having, then, passed from the epistle side to the middle of the altar, the priest kisses it, and says, turning to the people, “Our Lord be with you ;” which is answered as usual by the people. Then moving again to the epistle side, he reads the Postcommunion Collects, one or more, according to the number of the Collects for the day. You should know that every collect, whether of the season, or occasional, has its proper Secret and Postcommunion belonging to it. And as the Postcommunions correspond in number, so do they likewise in subject form, and ceremonies accompanying, with the Collects which have gone before them. I will take two specimens: the Collect for “the Suffrages of the Saints,” beginning “A cunctis,” which is used at certain times to make up the requisite number of Collects on a semi double festival ; and another occasional one for Bishops and their flocks. Here are these Collects with their proper Secrets and Postcommunions.

Collect.

Defend us, O Lord, we beseech Thee, from all dangers both of mind and body ; and by the intercession of the blessed and glorious Ever-Virgin Mary, Mother of God, with Thy blessed Apostles Peter and Paul, and blessed N., and all the Saints, grant us of Thy goodness, salvation and peace, that all adversities and errors being destroyed, Thy Church may serve Thee in secure liberty. Through the same.

Secret.

Hear us, O God of our salvation, and by the virtue of this Sacrament protect us from all enemies both of mind and body; granting us grace for the present, and glory in time to come. Through our Lord.

Postcommunion.

We beseech Thee, O Lord, that the offering of the Divine Sacrament may cleanse and fortify us; and by the intercession of Blessed Mary, Mother of God, with Thy blessed Apostles Peter and Paul, and blessed N., and all the Saints, may make us clean from all perversities and ready for all adversities. Through the same.

C. Does the letter N. stand for some other saint?

P. Yes; it is usual to insert there the patron of the church or country; thus, St. George is named in England, except where there is some special patron of the place, as in a college, &c. Should the patron happen to be St. Michael the Archangel, St. John the Baptist, or St. Joseph, spouse of the Blessed Virgin, the name of such patron is to be prefixed to those of the Apostles St. Peter and St. Paul.

The following is the other collect, with its two accompaniments.

Collect.

Almighty and eternel God, who doest great wonders alone, send forth on Thy servants, and on the congregations committed to their charge, the Spirit of Thy healthful grace; and that they may truly please Thee, pour on them the continual dew of Thy blessing. Through our Lord. In the unity of the same.

Secret.

Be propitious, O Lord, to the sacrifices of Thy people; that what we celebrate for them with a devout mind, in honour of Thy Name, they may know to profit them unto healing. Through the same.

Postcommunion.

Accompany, O Lord, with Thy protection those whom Thou dost recreate with a heavenly gift; and as Thou never ceasest to cherish

them, so grant them to become worthy of eternal redemption. Through the same.

These specimens will show you the several characters of the Collect, Secret, and Postcommunion. The Collect asks for some blessing, without, in general, any special reference to the Sacrifice; the Secret adverts to the sacrifice about to be offered; the Postcommunion to its fruits in the soul.

In Lent, as often as the Mass is of *the season*, the priest here says, "Let us pray: humble your heads before God;" and then recites a short penitential prayer.

THE END OF MASS.

P. And now the priest, having closed the Missal if there be no final Gospel, or left it open for the server to remove, if there be, goes to the middle of the altar, and once more addresses the people with "Our Lord be with you," to which they respond. Then he says, according to the day, "Ite, missa est," or "Benedicamus Domino;" in the former case turning towards the people, in the latter towards the altar.

C. What mean these short forms, and why do they differ on different days?

P. "Ite, missa est" means, "Depart, the sacrifice is over;" "Benedicamus Domino" means, "Let us bless our Lord." The difference of subject shows why one is said to the people and the other to God. As to the several uses of these forms, "Ite, missa est" is the more jubilant of the two, and is therefore used on all days when "Gloria in excelsis" is said in the Mass; "Benedicamus Domino" is proper to days on which "Gloria in excelsis" is not said, such as *ferias* (or week-days), to penitential seasons, and to Votive Masses (except of the Angels or of the Blessed Virgin, when said on Saturday). The rule is, that when the "Te Deum" is said in the Divine Office, then "Gloria in excelsis" and "Ite, missa est" are said in the Mass, and *vice versâ*. But Votive Masses, being out of the usual order, furnish exceptions to this rule.

C. What account do you give of the form "Ite, missa est?"

P. The whole form is probably, "Ite, missa est Hostia," "Go, the Victim is sent forth, and received up into heaven." It is equivalent to

"Go in peace," which is found in ancient times. We may hear in it the words of the Angel: "Ye men of Galilee, why stand you looking up into heaven?" (Acts i. 11.) 'The time of contemplation is over, that of action is come; go to your work, and think of the visions which have been vouchsafed you.'

To this dismissal the people respond by the minister, "Deo Gratias," "Thanks be to God," in imitation of the Apostles, who, when they parted, at the Angel's bidding, from the vision of their peace, "adoring went back to Jerusalem with great joy, and were always praising and blessing God" (St. Luke xxiv. 53).

C. Is this, then, the time for the people to depart?

P. The Mass (properly speaking) is now over, and they are *at liberty* to go; but devout persons always remain, if possible, at least till the priest leaves the altar. Were they to go at this point, they would lose his blessing.

C. How much of the Mass *must* be heard in order to fulfil the *obligation* on Sundays and great holydays?

P. *Certainly* not less than from the Offertory to the Communion inclusive. The *safest* opinion says, from the Gospel to the Communion inclusive.

C. What kind of *presence* is necessary at Mass in order to hear it? Must the priest be actually heard or seen?

P. No, this is not indispensable; but the person must be, morally speaking, present, *i. e.* must form one of the worshiping body. Hence a person may hear Mass outside a church with the door open, if he form one of a continuous train of worshipers, as is often the case in Ireland and other Catholic countries; or, again, in another room with an opening upon the altar. Thus, in old ranges of ecclesiastical buildings, the hospital commonly opened upon the chapel, to let the sick hear Mass from their beds, in fulfilment of the Psalmist's words, "Lætábuntur sancti in *cubilibus* suis."* You may see the same beautiful arrangement at some colleges in England, to enable the students to hear Mass when ill in bed.

C. Does not the priest say a prayer in this place?

P. Yes; after the minister has replied in the name of the people, "Deo gratias," he inclines to the altar, and says:

* "The saints shall rejoice in their *beds*" (Ps. xlix. 5).

"O Holy Trinity, may the obedience of my service be well-pleasing to Thee; and grant that the sacrifice which I unworthy have offered in the sight of Thy Majesty may be acceptable to Thee, and a means of propitiation to me and all those for whom I have offered it. Through Christ our Lord. Amen."

Then kissing the altar, and raising and joining his hands, he blesses the people, saying first towards the altar,

"May God Almighty bless you."

Then turning to the people, and making over them the sign of the cross, he continues:

"Father, and Son, ✠ and Holy Ghost."

Then completing the circuit, he turns towards the altar, goes to the gospel side, and there reads from a card the beginning of the Gospel according to St. John i. 1-14. Or if there be a proper (second) Gospel in the Mass (as on Sundays not kept as such, or on festivals in Lent), he reads this from the Missal, which in that case will have been transferred from the epistle to the gospel side by the server.

C. Does the priest use the same ceremonies here as in reading the first Gospel?

P. He crosses the text of the Gospel, or (if he read from the card) the altar, and himself on the forehead, lips, and breast; but he does not kiss the book at the end. The minister responds as before to the announcement of the Gospel, "Glory be to Thee, O Lord;" but ends, "Thanks be to God."

C. Does not the priest kneel at some part of the last Gospel?

P. Yes; he kneels, in honour of the Incarnation, at the words "Et Verbum caro factum est," "And the Word was made flesh."

The priest then, taking the sacred vessels under the veil, as at the beginning of Mass, inclines slightly to the altar and descends the step to the plane below; where, having bowed, if the blessed Sacrament be not in the tabernacle, or gone on one knee if it be, he receives the *berretta* from the server, and returns to the sacristy as he came from it.

MASS OF THE DEAD.

C. Masses of the dead seem to differ in ceremonies from ordinary Masses; will you kindly say in what respects?

P. I must first tell you how a Mass of the Dead differs in itself from

another Mass, and then I will explain the ceremonies. Unlike another Mass, then, it is offered primarily and specially for the repose of a soul or souls in purgatory; either for one lately deceased, or on the anniversary or about the anniversary of a death or burial, or at any other time, for one or more to whom the priest is specially bound, as relations, friends, benefactors, superiors; or, lastly, on All Souls' Day, for all the faithful departed, whom it is also customary to commemorate by a Collect in special Masses of the Dead, and, at certain times, in the Mass of the day also. In the Missal you will find four different forms of Mass for the Dead: one for All Souls' Day (which is prescribed also for some other occasions), one for the day of death or burial, one for the anniversary of those days, and one termed "Daily," which may be used at any time. There are also added special prayers for deceased persons, such as Bishops, priests, and the parents of the priest (where Catholics), which may be incorporated into the Mass, so as to limit or modify the intention, which would otherwise be general.

C. I understand you to say that a Mass "pro defunctis" must be offered primarily and specially for the Dead. Must another Mass be offered in the same special manner for the living?

P. The special intention of a Mass "pro defunctis" must be for the dead; but the special intention of another Mass is not necessarily confined to the living.

C. Do the dead, then, gain as much from an ordinary Mass as from a Mass "pro defunctis"?

P. As far as the benefit of the Mass itself goes, or as divines say, looking to its fruit *ex opere operato*, i. e. as an act having an intrinsic efficacy in obtaining the grace of God, for those who are its proper objects, the dead gain as much from one Mass, specially offered for them, as from another. But it is certain that the prayers and other devotions, which are directed to their benefit in a Mass for the Dead carry with them an additional benefit, as divines say *ex opere operantis*; that is, not in virtue of the act itself, but through the pious intentions of the celebrant.

C. Now, then, as the dead may gain special benefit from an ordinary Mass, can the living gain *any* benefit from a Mass "for the Dead"?

P. Certainly from the "memento" which is made of them in every Mass, Masses for the Dead included. But I should also tell you that the *most* special benefit of *every* Mass accrues to the priest celebrating

it, and therefore to one living. And what is called, on the other hand, the *general* fruit goes to the Faithful at large, whether living or dead. It is, then, what divines call the *special* fruit (as distinguished from the *most special* on the one hand, and the *general* on the other), which avails to the person or persons for whom the priest *intends* to offer the particular Mass; and these it is who, in the case of a Mass "for the Dead," *must* be deceased, and in the case of another, *may* be such. And now of the ceremonies.

The vestments, you know, in a Mass for the dead are black. At the foot of the altar, in the beginning of Mass, the Psalm "Judica" is omitted, probably on account of "Confitebor Tibi in cithara" ("I will confess to Thee on the harp"), which is inappropriate to a mournful occasion. Next, instead of crossing himself as he begins the Introit, the priest makes a cross towards the book, as if he were blessing a person. The "Gloria Patri" is omitted every where; and, of course, the hymn "Gloria in excelsis." The priest does not say before the Gospel, "O Lord, grant me a blessing," nor the prayer following, "May the Lord be in my heart," &c., but goes at once to read the Gospel after the "Munda cor meum" ("Cleanse my heart," &c.). At the end of Gospel the priest does not kiss the sacred text. The Creed is never said. The water is not blessed by the priest before he pours it into the chalice. At the "Agnus Dei," instead of "Have mercy on us," is said (for the dead), "Grant them rest;" and the third time, "eternal rest." Consequently the priest does not strike his breast, because he is praying not for himself, but for others; neither should the Faithful assisting do so. The first of the three prayers before the Communion is omitted, because it bears upon the prayer for peace in the "Agnus Dei," which is omitted also. At the end, neither "Ite, missa est," nor "Benedicamus Domino" is said, but "Requiescant in pace" ("May they rest in peace"), always in the plural number, even when Mass is said for one deceased person only. The priest does not bless the people, but having said the prayer to the Holy Trinity, and kissed the altar, goes at once to read the Gospel of St. John.

C. Why are blessings omitted?

P. Because the Mass is said for the departed, who are beyond the reach of sacerdotal benedictions.

C. But this does not explain why the priest omits to bless the water at the Offertory, or to ask for a blessing on himself before the Gospel?

P. Gavant gives a mystical reason for the former of these omissions. He says that the water is not blessed at the Offertory in Masses of the Dead because it represents the Church *militant*, as the wine represents Christ; whereas the dead in Christ *have* fought the good fight, and though detained from glory, are yet certain of salvation. This, however, is rather a pious construction of the matter than a full account of it. It would seem that all blessings are suspended in Masses of the Dead, either because blessings are joyful things, and these Masses are mournful; or because, inasmuch as the dead, who are chiefly in mind, are not subjects of benediction, therefore the Church, to keep them continually before her, lets them set the rule of the whole Mass in this particular.

C. Do not priests receive stipends for saying Masses, especially Masses for the dead? Is not this like buying sacred things? Does it not also give the rich an unfair advantage over the poor?

P. Certainly, priests receive stipends for saying Mass, when the benefit of a Mass is wished, and the party wishing it likes, &c. is able, to make an offering. To your other queries, I answer: 1st, that this remuneration is not purchase-money, but a fee or rather offering; and I suppose no one denies that the "labourer is worthy of his hire," or that what is given to the clergy is given to the Church. 2d, the rich have certainly a great advantage over the poor in being privileged to contribute, in whatever way, to the service of God's Church or the maintenance of His priests—for a privilege it is to the rich themselves, not any favour to the Church. It may be admitted, too, that the rich gain in this way blessings upon themselves and their friends, whether living or dead, from which the poor are necessarily debarred; but the poor, on the other hand, have blessings which the rich have not. It is probable that all which the rich gain in the redemption of their souls and those of their relations and friends from purgatory, is more than made up to the poor by the sufferings in which they are so much their superiors, and which, we may hope, are to the poor full often in the place of a purgatory. I should tell you also that Masses, like Indulgences, do not profit the dead according to any fixed and known law, as they profit the living; but as divines say, "by the way of suffrage" only; or as far as, and in the way, God pleases. Hence, though it be a needful act of piety and charity in richer persons to obtain Masses to be said for themselves and their friends, it is, after all, uncertain in what precise

ratio, or according to what fixed principle, the mercy of God is distributed, in the case of the dead, among rich and poor.* Moreover, you must bear in mind that (besides the opportunity which priests have of applying to particular poor the benefit of their *disengaged* intentions in Mass) every *Catholic* has it in his power to gain partial or plenary *Indulgences* for any soul in purgatory in whom he may be especially interested. But the benefit of Indulgences, when applied to the dead, is limited by the above conditions. Let me, then, observe that all this uncertainty as to the mode and degree in which the living can benefit the departed, while it is no reason for relaxing our charitable efforts on their behalf, is a great reason for doing all we can towards our deliverance from sin, its penalties as well as guilt, while alive; according to the spirit of that touching prayer of the Psalmist, "Remitte mihi, ut refrigerer, priusquam abeam."† Or, as it is in the Song of Ezechias, "Vivens, vivens, ipse confitebitur tibi, sicut et ego hodie."‡

C. Does not the celebrated *Dies iræ* occur in the Mass of the Dead?

P. Yes, it is the *Sequence*. Its use is obligatory on the part of the priest at certain times, optional at others.

* Perrone gives it as undoubted, "pœnam temporalem ipsis (mortuis) non remitti certa lege, sed solum per modum suffragii (Sacrificium Missæ) eis prodesset, prout Deo placuerit illud acceptare, ex quo inferitur effectum hujus Sacrificii non ita certum esse erga defunctos, sicut est erga viventes."—*De Eucharist*, n. 282.

† "Forgive me, that I may be refreshed before I go hence" (Ps. xxxviii. 14).

‡ "The living, the living, he shall give praise to Thee, as I do this day" (Isa xxxviii. 19).

INSTRUCTIONS

HOW TO ACT AT THE MASS

WHEN YOU SHOULD KNEEL, WHEN YOU SHOULD STAND, Etc.

AS we are frequently called upon to settle the disputes in regard to questions of ecclesiastical decorum relating to attendance at Low and High Mass, we give the following rules, which cover the entire ground of all possible differences. They are based upon the Rubrics of the Missal, and hence perfectly reliable.

LOW MASS.

When the priest leaves the sacristy, the faithful rise and remain standing until the priest comes down from the altar to begin the Judica. Then they all kneel, and so at the two Gospels. It is not permissible for either priest or people to sit down at any time during a Low Mass.

HIGH MASS.

1. All rise when the priest leaves the sacristy, and remain standing until he comes down from the altar to say the first prayer.
2. Then all kneel until the priest intones the Gloria.
3. At the Gloria, all rise, and remain standing until the priest sits down.
4. After the priest is seated the congregation sit down.

5. When the priest kisses the altar before the prayers, all rise and remain standing during the singing of the prayers.
6. When the Epistle is read or sung all sit down.
7. When the priest begins Dominus Vobiscum before the Gospel, all rise and remain standing during the singing of the Gospel.
8. If the sermon follows the Gospel, the faithful kneel during the Veni Creator, stand at the reading of the Gospel, and sit down during the sermon. If the Bishop preaches, the faithful must remain standing, until the Bishop invites them to sit down.
9. When the priest commences the Credo all rise. They kneel with the priest when he says, Et incarnatus est.
10. When the priest sits down the faithful also sit.
11. When the choir sings, Et incarnatus est . . . homo factus est, the priest uncovers his head. The faithful kneel. Afterwards they sit down until the priest returns to the altar and kisses it.
12. Then all rise and stand during the Dominus Vobiscum and the Oremus.
13. Then all sit until the priest commences to say, Per omnia sæcula sæculorum, before the Preface.
14. All rise at these words, and not at the Sursum corda.
15. All stand during the Preface.
16. From the Sanctus to the second Ablution after Communion all kneel.
17. At the second Ablution the faithful sit down, until the priest kisses the altar to sing Dominus Vobiscum before the last prayers.
18. All stand during the last prayers, and remain so until the priest has sung *Ite missa est*.
19. All kneel then to receive the blessing.
20. During the last Gospel they all stand.

THE FORTY HOURS' ADORATION

NEXT to the Holy Sacrifice of the Mass there is no other act of worship so solemn as the adoration of our Saviour in the Most Blessed Sacrament. Although ever present in the tabernacle to receive the adoration of the faithful and to bless and bestow His Grace on those present, the Church has appropriately set apart a special time for this Devotion, known as the Forty Hours' Adoration. It continues for forty hours in memory of the forty hours during which the Sacred Body of Jesus remained in the Sepulchre.

It was first instituted at Milan in the year 1534, and was introduced into Rome through the instrumentality of its great modern Apostle, the holy St. Philip Neri, and was formally sanctioned by Pope Clement VIII., in the year 1592, in consequence, as he says, of the troubled state of Christendom, and the sufferings of the Church.

Father Joseph, a Capuchin friar at Milan, suggested the devotion, while that city was suffering the extreme horrors of war, calling on the citizens to have recourse to Jesus in the Most Holy Sacrament to rescue them from their miseries, and relieve their city and country from the presence of their enemies. He exhorted them to devote themselves to fervent prayer for forty hours for this object; the call was obeyed, and the Forty Hours' Prayer, which was begun in the cathedral, soon spread to the other churches of the city, where the people assembled with pious fervor, and concluded the devotion by receiving the Sacraments of Penance and the Most Holy Eucharist. Their prayers were heard, for almost immediately the Emperor Charles V. and Francis I. of France ratified the articles of peace before the **gates** of the stricken city.

The pious devotion soon spread to the other cities of Italy, and was finally introduced into Rome, where it was celebrated by the Archconfraternity *della Trinità dei Pellegrini* on the first Sunday of each month, and on the third Sunday of each month by the Archconfraternity *di S. Maria dell' Orazione*. To promote this devotion Pope Clement enriched it with special indulgences, and on the first Sunday in Advent, 1592, it was begun in the Chapel of the Apostolical Palace. His Holiness also provided that the Blessed Sacrament should be exposed for the adoration of the faithful in certain churches in Rome, in continuous succession, granting a plenary indulgence to all who, being sincerely repentant and confessing their sins and receiving Holy Communion, should visit any church or chapel where this devotion was being performed, on one of the three days of the Exposition, and pray for the intentions of the Sovereign Pontiff: These intentions are: the spread of the Catholic faith, the triumph of the Church, the conversion of sinners, peace, concord and union among Christian princes and rulers, and the extirpation of heresy.

The decree of Clement VIII. was confirmed by a brief of Pope Paul V. in 1606, who made the devotion perpetual, while succeeding Popes issued various regulations and directions in relation to its observance. These rules were collected and published by order of Clement XI., in 1705, and are known as the *Instructio Clementina*. They were subsequently confirmed and promulgated by Clement XII. in 1730.

The Most Rev. P. F. Kenrick, D.D., Archbishop of Baltimore, formally introduced the devotion of the Forty Hours into the United States. Having petitioned the late Pope Pius IX. to grant certain modifications of the Clementine Instruction, some of the rules of which were not deemed applicable to this country, that Pontiff, by a rescript of December 10, 1857, granted the petition, and extended the devotion to all the dioceses of the United States, with these concessions:

1. That the Exposition need not be continued during the night.
2. That the procession may be omitted at the prudent discretion of the pastor.
3. That the faithful should be able to gain all the indulgences granted by the Constitution of Pope Clement VIII.

To gain the plenary indulgence attached to this devotion, it is necessary to receive Holy Communion on the day preceding or on the morning before the Exposition, or on one of the three days of the

Exposition, though not necessarily in the same church or chapel in which the Blessed Sacrament is exposed. Should Communion be received in the Church of the Exposition, during the Exposition, such a visit is sufficient to gain the Indulgence.

The visit, which must be made during the Exposition, is supposed to last an hour, though it need not necessarily be so long.

Invalids, and all persons incapacitated by disease, or prevented by sickness from visiting the Church and receiving Holy Communion, may be dispensed from either or both of these obligations, provided they perform, to the best of their ability, some other pious work or exercise, in accordance with the instruction of their pastor, or confessor. A similar exemption was granted to the sick and aged in religious communities by Leo XIII., January 16, 1886.

Pope Paul V. also granted an Indulgence of ten years and ten quarantines as often as the Blessed Sacrament thus exposed is visited, and a short time spent in prayer To gain this Indulgence sorrow for sin, and a sincere resolve of going to confession are required.

These indulgences may be applied to the souls in Purgatory.

All the altars in the church of the Exposition are *privileged*.

Among the forms of prayers used in this devotion are the Litany of the Saints, Collects, etc.; the Litany of the Holy Name; the Litany of the Blessed Virgin; the *Miserere*; the *Te Deum*; and other acts of piety, to be found in most prayer books.

There is no stronger incentive to piety and faith than the Devotion of the Forty Hours' Adoration. What thoughts it suggests to the devout worshipper of our Blessed Lord in the Most Adorable Sacrament! The mind goes back to those hours, humanly speaking the most hopeless, since the advent of our Redeemer, when His body lay buried in the tomb. All the hopes of His followers were buried there also, for they could not realize how the glorious kingdom He had promised could be confined within this little measure His apostles, His disciples and the holy women who followed Him did not as yet fully understand it. They did not understand the words He had spoken to them that He would rise again on the third day. Even when the holy women brought to them the glad tidings of the Resurrection, they did not believe it, and refused to be comforted. This disconsolate condition of the followers of our Lord, this state of spiritual desolation, was the first care of the risen Saviour He consoled and strengthened

them, by increasing their faith, hope and love. And the spiritual benefit to be derived by all who approach our Lord, in the Devotion of the Forty Hours' Adoration is to awaken those three theological virtues, the very flowering of the soul, and the sure presage of Salvation

REQUIREMENTS OF SPONSORS AT BAPTISM.

IN the administration of the Sacraments of Baptism and Confirmation the presence of two sponsors is required. The object of the god-father and the god-mother is to act as witnesses of the baptism, and to promise God, on the part of the child, that the latter will serve Him faithfully all his life, and will, to the utmost of his power, avoid sin, vice and evil; and that he renounces the Devil, with all his works and pomps, in order to embrace the service of Jesus Christ, his Redeemer.

In addition, the sponsors become the spiritual parents of the child in whose name they have answered, becoming even as his father and mother in all that pertains to the care of his soul. They become sureties for the performance of the promises they have made in behalf of the baptized, and bind themselves by solemn duty to further his salvation by every means at their command. Should the parents of the child die, or should they neglect to instruct him in the faith, it becomes the duty of the sponsors, so far as lies in their power, to see that their god-child shall receive proper, spiritual instruction. The sponsors furthermore contract a spiritual affinity with the child, as well as with the parents, a relationship so close and solemn that it constitutes an impediment to a lawful marriage between the sponsors and the child, or between the sponsors and the child's parents. Hence it is plain that parents in selecting sponsors for their children in baptism, and sponsors in accepting that office, assume a grave obligation. It is equally plain that none but Catholics may be admitted as sponsors. As the latter are bound in duty to see that their god-children are brought up in the Catholic faith, and receive proper spiritual instruction, it is obvious that only a Catholic could adequately realize the gravity of the obligation,

or take the proper means of having it accomplished. Besides, as the sponsors answer for the child in making profession of the Catholic faith before his reception into the fold of Christ, it would be manifestly incongruous and improper to have such a profession made, on the part of another, by those who did not possess the divine gift of faith themselves. It is also advisable that only those who are known to lead good lives, and are practical children of the Church should be chosen for so solemn and important a duty as that of sponsors. Indeed, those who publicly lead scandalous or disedifying lives are not admitted, nor should such be selected by parents conscious of their duty.

During the ceremony the sponsors should perform their part without being told or prompted by the priest. The name given should be, in accordance with the teaching of the Council of Trent, that of some saint, whose virtues the baptized person may be stimulated to imitate, and whose prayers and patronage he may invoke through life. This, however, is not essential; but pagan or non-Christian or bizarre names should not be bestowed in this holy Sacrament.

When the priest, at the beginning of the ceremony, asks the question What dost thou ask of the Church of God? the sponsors answer: Faith; and to the question, What doth faith bring thee?—Life everlasting. They also recite in unison with the priest the Credo, and the Lord's Prayer. When the priest interrogates the person to be baptized, saying: Dost thou renounce Satan? the sponsors answer: I do renounce him. Priest, And all his works? Sponsor, I do renounce them. Priest, And all his pomps? Sponsor, I do renounce them. Having replaced his violet stole with one of a white color, the priest interrogates the person to be baptized by name, and the sponsors answer as follows: Priest, Dost thou believe in God, the Father Almighty, Creator of heaven and earth? Sponsor, I do believe. Priest, Dost thou believe in Jesus Christ, His only Son, our Lord, who was born, and who suffered for us? Sponsor, I do believe. Priest, Dost thou also believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the resurrection of the body, and the life everlasting? Sponsor, I do believe. And then the priest pronouncing the name of the person to be baptized asks: N., wilt thou be baptized? to which the sponsors answer: I will. Thereupon, the god-mother, or both sponsors, hold or touch the infant, while the priest takes the water for the baptismal in a small vessel, and pours it on the infant's

head, baptizing him in the name of the Father, and of the Son, and of the Holy Ghost. Having annointed the newly baptized and recited the appropriate prayers, the priest places in the hand of the infant or the god-father a lighted candle, saying: Receive this burning light, and keep thy Baptism so as to be without blame; keep the commandments of God, that when the Lord shall come to the nuptials, thou mayest meet Him together with all the saints in the heavenly court, and mayest have eternal life, and live for ever and ever. Sponsors, Amen. And lastly, Go in peace, and the Lord be with thee. Amen. The person holding the infant, which is usually, and most appropriately the god-mother, should not forget, before the commencement of the ceremony, to have the child's garments open at the neck, so that when the priest anoints the infant on the breast and back, there may be no delay or confusion occasioned in loosening them.

In the administration of the Sacrament of Confirmation, it is not absolutely necessary to have a god-father and a god-mother, inasmuch as this need is provided for in baptism; but where the rule or custom prevails the sponsors in Confirmation assume similar obligations, and contract the same spiritual kinship as in the former Sacrament. The duty of the sponsors, during the administration of the Sacrament, is to present, kneeling, the person about to be confirmed, when the Bishop inquires the name.

PROPER OBSERVANCE AT CATHOLIC FUNERALS.

IT is not pleasant during the time of health and happiness to turn our minds to the melancholy subject of death; but frequently during our lives we are perforce brought face to face with the grim destroyer, and contemplate "the common lot of man," in the death of dear and near friends and acquaintances. At such a time it may seem hard to have to occupy ourselves with questions of etiquette or conventional formalities, yet a proper respect for the departed compels us to comply with such requirements.

The religious features of the funeral, of course, demands the first and chief attention on the part of Catholics. As soon as the soul of the deceased has departed, the body should be decently laid out, surrounded by lighted candles, the hands folded in the form of a cross, and a crucifix placed on the breast or in the folded hands of the dead. The body should be sprinkled with holy water, and the prayers for the dead recited. The priest should be notified, and if convenient may visit the house and offer up prayer. It is also a pious custom for all Catholics on entering the death chamber to kneel for a moment in prayer for the repose of the departed soul. Where practicable, the corpse should be borne to the church, on the day of the funeral, and a Mass of requiem celebrated.

The coffin is carried usually by six porters, appointed for the purpose, save when, as in many cases, the pall-bearers perform that function. The latter number six or eight, and immediately follow the coffin. They dress in black and wear silk hats, although much latitude is allowed in this regard. On entering the Church, the bier is set at the head of the nave, with the foot toward the altar, save in the case

of a priest, when the order is reversed. At the conclusion of the service, the coffin is borne to the door, foot foremost, and re-placed in the hearse. Here the duty of the pall-bearers properly ends. At the grave, if the priest accompany the funeral, or if there be a chapel and attendant priest in the cemetery, a short final ceremony takes place, after which the coffin is lowered to its last resting place. A proper respect for the dead, and for the relatives and friends, demands that those present should remain until the interment is finished when all kneel and offer a parting prayer for the deceased.

Custom decrees and our inclinations prompt us to manifest our sorrow for the dead by wearing for a time the usual mourning. There is no rigorous rule in this respect; personal tastes and custom being the surest guide. The widows' is the deepest mourning of all, the first mourning being usually worn for twelve months, and the second mourning for a like period. Elderly widows sometimes remain in black for the remainder of their lives. The mourning for parents or for children ranks next to that of widows, and lasts twelve months, and sometimes three additional months in half-mourning. A wife should wear the same mourning for her husband's relatives as for her own; while for sisters, brothers, aunts, uncles, nieces, nephews, cousins, etc., the time and style of mourning vary according to custom. It is not necessary that mourning garments should be very expensive, as an excessive display in this regard would detract from that genuine, deep-souled sorrow that inspires this outward manifestation of respect for our departed friends.

ETIQUETTE

AT CATHOLIC MARRIAGES.

MARRIAGE having been elevated to the dignity of a Sacrament by our Divine Redeemer, and being indissoluble, our holy Mother the Church earnestly desires that those about to enter into this holy state do so in the most solemn manner, fully realizing the responsibility it entails, and prepared by the Sacraments of Penance and the Holy Eucharist to obtain all the blessings and graces that are bestowed on those who receive this holy Sacrament worthily. According to ancient Catholic custom, and the constant and universal desire of the Church, the nuptial ceremony should be combined with the holy Sacrifice of the Mass. For American Catholics this condition possesses almost a binding force, as is evidenced by the following words from the decrees of the Third Plenary Council of Baltimore: "Let those who have the cure of souls take every occasion earnestly to exhort the faithful to the keeping of that pious and praiseworthy custom of the Church whereby Marriages are celebrated, not in the night time, but during Mass, and accompanied by the nuptial blessing. This custom is held to be not merely a commendable but quite a necessary one, now in these present days, when the foes of religion are leaving nothing untried in their efforts to deprive, if possible, Holy Matrimony of all sanctity, and of all likeness to a Sacrament, and to degrade it to the level of a mere civil contract."

It is also the desire of the Church, and the solemn duty of those about to enter into Matrimony, to have the banns proclaimed on three successive Sundays by the parish priest; nor should Catholics seek a dispensation from this obligation, unless for some grave and all-sufficient reason. Young people should acquaint their pastor or confessor before taking so solemn a step, and be guided by his counsel; and they

should on no account neglect or omit to consult their parents or guardians, and secure their consent. Should the latter deem the connection unfitting, they should learn the objections of their parents, and see whether they cannot be removed; but a clandestine or hasty marriage should not even be considered by either party. Such unions almost invariably prove to have been ill-judged, imprudent, and highly injurious to one party, and in the end detrimental to both. Neither is it advisable, especially for young persons, to get married on a very short acquaintance, before they have time or opportunity to observe the conduct and character of one another, and the degree of estimation in which they are held among their families and friends. Nor should a very long engagement be recommended, except in case of old acquaintance subsisting between the families, the friends on both sides favoring the union, and the fortune of either party being such as to prudently call for some delay. But whether the term of the engagement be long or short, according to the exigencies of the case, the time will at length come for fixing the day.

It is the privilege of the bride to name the wedding day, which she should make as convenient as possible for the bridegroom, according to the requirements or circumstances of the occasion. The bride's father, at this advanced state of affairs, presents her with a sufficient sum of money to prepare her trousseau, according to her station in life. In this relation, prospective brides should be moderate on the demands on the paternal purse, giving more attention to good taste and propriety than to mere display.

Wedding presents should always be sent to the bride, never to the bridegroom, even when sent by the friends of the latter, and intended for him personally. Presents should be sent during the week preceding the wedding day, as it is customary for the bride-elect to exhibit them privately to her intimate friends before the wedding. Presents should not be exhibited on the day of the marriage, as it tends to vulgarize what should be a matter of sentiment, but may be displayed after, as well as before, the wedding day.

Presents should vary in amount and value according to the degrees of relationship and kinship of the recipient and donor, and the means of the latter. There is no rule governing the nature of the articles given. They are usually articles of ornament or utility, such as silver-plate, jewelry, pictures, fine engravings, bric-a-brac, books, handsome

lamps, china, glassware, furniture, or such other objects as good taste may suggest. They should be marked, if at all, with the bride's maiden name or initials. Articles of the giver's own handiwork are also both acceptable and appropriate, no matter how simple, as they typify real sentiment. The bride should write a note expressing thanks to each person sending a wedding present. This may be done either before or after the marriage day.

It is the duty of the family of the bride to pay for the wedding cards, and the trousseau, and to defray the expenses of the wedding and reception. The groom presents the offering to the priest, and buys the ring, the bride's bouquet, and the present for the bride; and he may give small presents, such as scarf-pins or appropriate trinkets, to the ushers. The bride also may give bouquets, etc., to the bridesmaids.

It is the bridegroom's business to buy the ring, which should always be a plain band of substantial and pure gold. The nuptial ring is emblematic of the indissolubility of the marriage tie and of the fidelity and love plighted by both parties. Hence it should be of such material and form that it may be distinguished from any other ring; that it may not slip off the finger without being missed; and, thirdly, that it may last during the lifetime of the loving recipient. Proper care should be exercised to get the right size, as it would be awkward at the last moment to have to send it back to be changed.

It is proper for the gentleman to present the lady with an engagement ring, though this custom may be omitted. The ring, in this case, if the party be wealthy, is usually a diamond solitaire; otherwise the price should be suited to one's worldly means, as a diamond or expensive ring given by a poor young man might suggest remarks about folly or extravagance. A widow should not wear her first wedding ring at or after her second marriage. Neither should she wear a bridal veil, orange blossoms, or white attire.

The wedding reception should be held at the home of the bride's parents or guardians. All the relatives and friends of both families may be asked, in case of a large church wedding. Only near relatives and a limited number of friends should be invited, if it be a house wedding, and the house not sufficiently large to entertain a great number. The bridegroom has the privilege of asking any friends he may choose to be present: but those who are not invited should not feel

slighted or affronted, as if all the friends of both parties were assembled the wedding reception might be inconveniently crowded. Those friends who have not been invited may show their friendly intention by being present at the ceremony in the church. The wedding invitations should be issued in the name of the bride's parents, guardians, or the relatives or friends nearest the bride. It is not proper to celebrate the wedding with parade and show out of proportion to one's means, or rank or station in life. All invitations to the wedding breakfast or house wedding should be accepted; and those who are unable to attend should enclose their cards to the bride's parents, so as to arrive on the wedding day.

The number of bridesmaids may vary from one or two to six or eight, and should be chosen from the near relatives of the bride and groom, or intimate friends. The bridesmaids should include the unmarried sisters of the bride, but elder sisters, or married women are not to be called on to perform this function. One lady is always appointed a maid of honor, or principal bridesmaid, and has the bride in charge, and is distinguished from the others in that she walks alone. The bridesmaids wear white or light-colored costume. The second and third bridesmaids have separate functions, such as sending out cards, attending to the mysteries of the wedding cake, and other interesting if not onerous ministrations.

The groomsmen are limited in number to that of the bridesmaids, the head groomsmen, or "best man," has, for the occasion, the special charge of accompanying the groom to the church, where he stands at the latter's right hand, a little behind, during the ceremony, holds his hat, and presents the offering to the priest. His principal care, however, should be to see that the groom, when he puts on his wedding waistcoat, does not forget to slip the ring into its left pocket, an embarrassing slip of memory that sometimes happens. The groomsmen wear morning dress at a morning wedding, and evening dress at an evening wedding; but so long as their dress is light and elegant, it is no longer considered indispensable to wear a regulation dress suit. The groomsmen also assists the ushers in presenting guests at the wedding reception.

The bride's costume should be white, or some hue close to it, and she should not, even if it be a house wedding, appear in décolleté dress. More latitude is allowed to the groom in the matter of costume, the

style termed morning dress now being generally adopted. The best man and bridesmaids do not appear at a house wedding.

All being assembled in readiness to proceed to the church, the cortège usually goes in the following order: The groom drives to church with his best man, and waits for the bride at the altar. Next come the parents of the bridegroom, then the bridesmaids, the bride's friends, and in the last carriage the bride and her father. The ushers should be at the church in time, and place a ribbon or arch of flowers to reserve room for the wedding guests. They escort the guests to their seats, the relatives of the groom occupying those to the right of the altar, next to the groom, and the bride and her relatives on the left, in the seats nearest the altar. The ushers will ask the guests if they are relatives of the bride or groom, and place them accordingly. The mother of the bride comes in a little while before the bridal cortège, escorted by a near relative or one of the ushers, and takes a seat in the front pew. In some cases, however, she accompanies the parents of the bridegroom to the church in their carriage. When the procession enters the church the ushers go up the aisle in pairs, followed by the bridesmaids in pairs, the bride coming last leaning on the arm of her father, or nearest and eldest male relative. On reaching the altar the procession divides, half of the ushers and bridesmaids going respectively to the right and left. When the bride approaches the altar the groom advances to meet her, and taking her right hand leads her before it. The bridegroom stands at the right hand of the bride, and her father, who according to custom, gives the bride away, stands a little behind her, so as to be in readiness to perform that function by giving her hand at the proper moment to the bridegroom, and bowing at the proper time of the ceremony. This done, he takes his seat beside the bride's mother. The principal bridesmaid stands on the left of the bride, and holds the bouquet during the ceremony, and assists, if needs be, in removing the bride's left glove, which she is privileged to keep as a memento of that office. The ring finger of the glove is sometimes cut, so as to prevent any delay or confusion.

When the priest asks each party in the vernacular, in the hearing of the witnesses, "Wilt thou take N., here present, for thy lawful wife (or husband) according to the rite of our holy Mother the Church," each should answer distinctly and audibly the words "I will," as being the all-important part of the ceremony in relation to themselves, being

then declaration of consent as voluntary parties to their holy union in matrimony. The priest having sprinkled the ring with holy water in the form of a cross, the bridegroom receives it from the hand of the priest and places it on the third finger of the left hand of the bride. If the nuptial benediction is to be given, the Mass for bridegroom and bride is celebrated, the newly-married couple being present, kneeling at the altar rail, the groom on the right, the bride on the left.

The Mass being finished, the bridegroom leads the bride out of the church, and the happy pair return home in the first carriage. The rest of the cortège leaves the church in the inverse order in which it entered it. At the wedding reception, half of the bridesmaids take their place near the bride and the others near the groom. The ushers remain near the door of the drawing-room, escorting the guests on their arrival, to the bridal party, presenting them by name to the bride and groom, and then to the parents. The bride may retire from the reception after an hour or more. She may before leaving dance a square dance, though it is not usual for a bride to dance at her own wedding. The reception may with propriety be omitted, if the bride so wishes, the friends being invited to the church only.

At a house wedding, the priest enters first and faces the company, the bridal pair entering together and facing him. After the ceremony the priest retires and the bridal couple turn around in their places, and receive their friends and near relatives. A widow should wear a light-colored silk or traveling dress on the occasion of her second marriage. Mourning must not be worn at a wedding, it being customary to substitute therefor a gray or some neutral tint. The newly-married couple may hold one or two receptions after marriage, or the bride may issue cards for one or more "afternoon teas," or the parents of the bride or groom may give a reception in honor of the young couple. It is customary for those who have been invited to a wedding to entertain the bridal pair in the course of the ensuing season. The bride is expected to promptly return calls made upon her, especially if she is living among persons who are strangers to her. She should not wear the bridal veil or orange blossoms on any occasion subsequent to her marriage.

CATHOLIC SOCIETIES

THE KNIGHTS OF COLUMBUS.

OF the many pressing needs of our age none is of more importance than for the Church to keep her hold on the rising generation. How is she to retain her hold on her youth, and continue to exercise her influence over them, after they have left school, and gone out, many of them at an early age, to begin the world on their own account? Temptations of all kinds are before them, and allurements in the most attractive guise surround them. Persistent and united efforts are everywhere made by anti-Catholic societies to secure our young people, and, as has been truly remarked, were they not successful they would hardly make the great expenditures necessary to carry on their proselytizing associations.

Realizing this important fact, and the necessity of providing a remedy therefor, his Eminence Cardinal Gibbons writes: "One of the most striking characteristics of our times is the universal tendency to band together in societies for the promotion of all sorts of purposes. This tendency is the natural outgrowth of an age of popular rights and representative institutions. It is also in accordance with the spirit of the Church, whose aim, as indicated by her name Catholic, is to unite all mankind in brotherhood. It is consonant also with the spirit of Christ, who came to break down all walls of division, and to gather all in the one family of the one heavenly Father.

But there are few good things which have not their counterfeits, and few tendencies which have not their dangers. It is obvious to any reflecting mind that men form bad and rash as well as good and wise designs; and that they may band together for carrying out evil or dangerous as well as laudable and useful purposes. And this does not

nefariously imply deliberate malice, because, while it is unquestionably true that there are powers at work in the world which deliberately antagonize the cause of Christian truth and virtue, still the evil or the danger of purposes and associations need not always spring from so bad a root. Honest but weak and erring human nature is apt to be so taken up with one side of a question as to do injustice to the other; to be so enamored of favorite principles as to carry them to unjustifiable extremes; to be so intent upon securing some laudable end as to ignore the rules of prudence, and bring about ruin instead of restoration. But no intention, no matter how honest, can make lawful what is unlawful."

In this relation the Catholic has a sure, an unerring rule to guide him, the voice of the Church. Wherever the Church has spoken authoritatively in condemnation of any society, her decision is final, and where she withholds her approval, the duty of every Catholic is equally plain, for it is as necessary to avoid hidden danger, when warned, as it is to shun open evil. It is likewise the duty of Catholics to do all that in them lies to counteract the evil effects of such societies, and strive to remove the snares so artfully spread and so alluringly baited for the young and unthinking. How this may be effectively accomplished, his Eminence points out in the following words: "It is not enough for Catholics to shun bad or dangerous societies, they ought to take part in good and useful ones. If there ever was a time when merely negative goodness would not suffice, such assuredly is the age in which we live. This is pre-eminently an age of action, and what we need to-day is active virtue and energetic piety. Again and again has the voice of the Vicar of Christ been heard, giving approval and encouragement to many kinds of Catholic associations, not only as a safeguard against the allurements of dangerous societies, but also as a powerful means of accomplishing much of the good that our times stand in need of. Not only should the pastors of the Church be hard at work in building up 'the spiritual house,' 'the tabernacle of God with men,' but every hand among the people of God should share in the labor. . . . We likewise consider as worthy of particular encouragement associations for the promotion of healthful social union among Catholics—and especially those whose aim is to guard our Catholic young men against dangerous influences, and to supply them with the means of innocent amusement and mental culture. Hence in

the spirit of our Holy Father Leo XIII., we desire to see the number of thoroughly Catholic and well-organized associations for their benefit greatly increased, especially in our large cities."

The great amount of good that has been already accomplished by Catholic societies is acknowledged by the hierarchy and clergy, and they leave no means unexercised to add to their efficiency and increase in their various dioceses. But for some time there has been a feeling that a Catholic society was needed, which, while not so exclusively a religious organization as the many confraternities or church societies, would be under the patronage and guidance of the hierarchy and clergy, while possessing all the advantages of a social and benefit union. Many societies of this character were purely secular, or non-Catholic, while others were anti-Catholic in spirit, if not in act. Other societies, Catholic in their membership, were confined to persons of certain nationalities, and though productive of much good within their own sphere, were too restricted to accomplish all that such a general Catholic society should do.

With this view, the organization of the Knights of Columbus was established in 1882, in Connecticut, by a zealous priest, and has since made truly phenomenal progress. The enthusiasm it awakened among the Catholics of the Eastern States has been so far-reaching in its results that New England is ramified with Councils of the Order; and it is rapidly spreading throughout the entire country and the Dominion of Canada.

It is an order designed to promote the spiritual, intellectual and material welfare of its members, all of whom must be genuinely Catholic, and practical in the observance of their religious duties in order to be eligible, or to be retained in good standing. Its objects are Unity, Fraternity, Charity—to weld men more firmly together, to make them brothers in thought and deed, and to give them opportunity to exercise the ennobling virtues of Christian chivalry. Its environment being wholly Catholic—Catholic in spirit and in act—its influence cannot fail to be of benefit. By association, the friction of good minds, the interchange of ideas, its discussions, readings, lectures, music and other features, it possesses important intellectual and social advantages, and for those who so desire the best features of co-operative insurance.

Its rapid spread and marvelous success are mainly attributable to the

fact that no organization of its kind has been accessible to Catholics since the secret orders fell away from their true province, and were placed under the ban of the Church. Besides, the direct good it accomplishes, it indirectly benefits our young men, who will be no longer attracted to societies which the Church has ever regarded with suspicion. "That it has not failed in its purpose," writes the Rev. H. Treanor, the national chaplain, "is evidenced by the character of its membership, embracing as it does a long list of priests, professional and business men, and the better class of mechanics. In what may be termed its interior life, this organization possesses many excellent features, which, if properly directed, cannot fail to build up in any community an enlightened, robust Catholicity, which will aid very much in counteracting the evil influences now directed against Catholics as such."

The order of the Knights of Columbus enjoys the highest approval of the ecclesiastical authorities, having received the commendation and apostolic benediction of his Eminence Cardinal Satolli, when Apostolic Delegate in America, who expressed his great pleasure, "after learning the merits of this splendid Catholic organization, that in the present active period of social and fraternal alliance in America, there exists a society for practical Catholics, which offers them the very best advantages of insurance, benevolence and fraternity proffered by the most popular secular societies which the Church has ever regarded with suspicion."

SAINT JOHN BAPTIST DE LA SALLE,

FOUNDER OF THE BROTHERS OF THE
CHRISTIAN SCHOOLS.

BORN AT RHEIMS, FRANCE, APRIL 30, 1651;

DIED AT ROUEN, APRIL 7, 1719.

Canonized May 24, 1900, by

HIS HOLINESS, POPE LEO XIII.

CANONIZATION OF SAINT DE LA SALLE

NEVER in the history of the Roman Catholic Church was there a ceremony of a Saint's canonization in which the entire world was so largely and so ardently interested as in that of Saint John Baptist de La Salle, for the founder of the Brothers of the Christian Schools has disciples and institutions of learning in every country and in every clime. The dignitaries of the Church—Cardinals, Archbishops, and Priests—the Brothers with their alumni and pupils, as well as innumerable benefactors, patrons and friends of the Order flocked to Rome from the remotest corners of the earth, to pay the tribute of their affectionate and respectful homage to the great Saint by assisting at this, the rarest and the most solemn of the ceremonies of Holy Mother Church.

It was indeed most fitting and opportune in this, our day, when "*the question of education is held by all to be the greatest of all questions*," that our Holy Father, Pope Leo XIII., the Supreme Head of the Roman Catholic Church, should solemnly proclaim and declare the Founder of the Brothers of the Christian Schools, blessed John Baptist de La Salle to be a Saint, the Model for Christian Professors the Patron of Christian Schools, and the Protector of Youth.

THE SAINT'S LIFE AND WORK.

SAINT JOHN BAPTIST DE LA SALLE was born at Rheims (France), on the 30th of April, 1651. His parents belonged to the nobility, and they were alike remarkable for their solid piety and great wealth. Under the watchful and affectionate care of his Christian mother, the boy manifested remarkable disposition for piety and for all that related to the Divine service. From his early youth he loved to visit the church, where he was attracted by all that he saw and heard concerning the worship of God and of His saints. He was very fond of serving mass, and often asked to have the lives of the saints read to him.

It must not be imagined that our Saint was either taciturn or morose; on the contrary, he was the gayest of his lively companions; he loved to be in the midst of interesting but innocent games. "Even in his old age," relates one of his biographers, "his delight was to see children busy at play; he enjoyed their shouts of laughter, and declared that where there was plenty of such noise, there were few sins."

On the 11th of March, 1662, he received the tonsure, being then only eleven years of age; in his sixteenth year he was named a canon of the Cathedral of his native city, and at nineteen, after having graduated at the University of Rheims, he was sent to the Seminary of St. Sulpice, Paris, to pursue his theological studies. In both of these institutions he was regarded by all students as a model of every Christian and religious virtue. He was also a great favorite with all his professors. At Rheims his preceptors began to ask themselves, "What think you shall this child be? For the Lord is surely with him."

In 1672 the death of his father and mother obliged him to interrupt his theological studies to administer the family estate and to provide for the needs and education of his six younger brothers and sisters.

The saintly de La Salle spent six years in the quiet pursuit of his duties to his relatives and in continuing the studies which were to prepare him for the priesthood.

On Holy Saturday, April 9, 1678, he was ordained priest in the Cathedral of Rheims by his own Archbishop, the Most Reverend Maurice Le Tellier. At the altar he appeared a seraph. He was always kind to the poor, but in the confessional his tenderness and compassion knew no bounds. Eighteen days after his ordination, Saint de La Salle lost his spiritual director by the death of the Reverend M. Roland.

This distinguished ecclesiastic had founded the Sisterhood of the Holy Child Jesus for the education of poor girls, and feeling his end to be near, he charged the young priest, de La Salle, with the care and protection of the rising institute. This same Sisterhood exists to this day in the city of Rheims. Scarcely had the Saint assumed the direction of the Sisterhood when an appeal was made to him to open a similar school for boys.

After having spent much time in meditation and fervent prayer, and after having sought enlightened counsel, Saint John Baptist de La Salle resolved to devote himself henceforth to the education of boys, and especially to the class which up to that time had been woefully neglected.

In 1680 he received the degree of Doctor of Theology; in the same year he gathered around him a number of good young men who were anxious to devote themselves to the cause of education; the Saint drew up rules for their government, regulating the hours for rising, retiring, prayers, meals, and studies; he, himself, spent some hours each day with them, and for a time all went well; but as is always the case in important works, and especially such as are undertaken in the cause of religion and of Christian education, many difficulties and obstacles were encountered, and frequently from the very persons and sources whence most encouragement and aid had been expected. The Saint made it a point before allowing any of the young candidates to teach, to give them some months of religious formation and pedagogic training. For a time he lodged and fed the young masters in his own

house; but later on he rented a house opposite St. Clare's Convent, where he resided with the Brothers.

Although he, himself, was a priest, he wisely concluded that none of the members should be of the priesthood, so that all the time and energy of each and every member could be devoted to this noblest of causes, Christian education. The Saint now resigned his canonicate so as to give all his time to the needs of his Brothers and the schools.

In 1684 a disastrous famine, which desolated the land, gave great uneasiness to the Brothers; they knew that their founder was rich, and they manifested their distrust by expressing fears for the future of the schools, and of their own support in years to come.

The Saint, with full confidence in God, promptly decided to distribute his private fortune to the poor, and after this heroic act he was able to say to his disciples with full assurance, "Henceforth we rely on Providence for support."

Divine Providence did not fail the new institute, for while very rich congregations and thousands of wealthy families became bankrupt by the famine of 1684-1685, the new Brotherhood passed through this period without suffering or distress and without incurring debt. In this same year, 1684, twelve of the principal Brothers with their founder entered upon a retreat, and at its close they all made temporary vows of religion; these were renewed each year until 1694, when they consecrated themselves irrevocably by perpetual vows.

As time went on the Brotherhood increased, and the schools became very numerous. The Saint opened the first novitiate of the Order at Vangirard; he likewise organized a normal school for the pedagogic instruction and training of his disciples and another for lay-teachers. He wrote the Rules and Constitution of the Order; a manual of methods for organizing, governing and teaching schools, text-books for the various branches of studies, but in all he inculcated that first and foremost children should be thoroughly instructed and trained in all that related to religion and Christian morality. The Saint was ever ready for the varied demands upon him, as was the case when King Louis XIV. of France requested him to undertake the education of fifty

noble Irish youths who had followed King James II. of England into exile. Before his death the founder had established schools in the dioceses of Paris, Rheims, Rouen, Avignon, Chartres, Laon, Troyes, St. Omer, Boulogne, Alais, Grenoble, Mende, Marseilles, Langre Usez, and Autun.

It is simply incredible how many and how great were the trials, contradictions, calumnies, persecutions and labors the Saint endured in the achievement of his great work. His piety was angelic, his virtue truly heroic. His devotion to the Most Blessed Sacrament, to the infant Jesus, to the Most Blessed Virgin, and to St. Joseph were inspiringly fervent. He fasted rigorously, slept on the bare ground, and generally traveled on foot. His self-denial, patience, charity and humility gave evidence of his superhuman virtue and sanctity. At length his strength gave way; he was worn out by continued excessive labors and mortification; but he had the consolation of seeing his Order and the schools established on a firm basis.

He died at Rouen on Good Friday, April 7, 1719, after having devoted forty years to the work of Christian education. No sooner was his death known, than the city was full of his praise—"The Saint is dead; he is gone to heaven," was heard on all sides. Miracles testified his worth, and he whose life was a severe trial was glorified in death.

Pope Benedict XIII. approved the Institute in 1725; King Louis XV. of France, by letters patent recognized it as a religious body, and Napoleon I. renewed the recognition in 1808; Pope Gregory XVI. declared John Baptist de La Salle Venerable in 1840; Pius IX. declared the heroicity of his virtues in 1873; His Holiness, Pope Leo XIII., beatified the Saint on February 19, 1888, and canonized him on May 24, 1900.

SAINT DE LA SALLE, A PIONEER IN EDUCATION.

The great object of Saint de La Salle in founding an Order for the education of youth, was to provide a sound and thorough Christian education; he made it the chief end of the members to instruct

all under their charge in their holy religion and Christian life. At the same time he insisted that the students should be thoroughly instructed and trained in all the necessary and useful branches of knowledge, so that parents would find every advantage in the Christian schools that could be found in any other institutions. Up to the time of Saint de La Salle, the individual system of instruction was alone followed; in its stead he devised and substituted the simultaneous system, infinitely superior to it both as a means of exciting emulation and of economizing time. The Saint found that the study of Latin was then made the basis of all other studies; children were compelled to learn Latin before attempting to learn their mother tongue. Saint de La Salle reversed all this. He laid a hitherto unheard-of stress upon the study of the vernacular. He based the acquisition of knowledge rather upon reason and judgment than upon memory.

Under the new system referred to Saint de La Salle was the originator of—1. A manual of methods for organizing, teaching, and governing schools; 2. The mutual, simultaneous method (1682, although ascribed to Lancaster, Pestalozzi, and Jacotot); 3. Primary schools, properly so called; 4. Normal schools (Rheims, 1684); 5. Technical schools and schools of design (Paris, 1699; Saint Yon, 1705); 6. Boarding schools and academies (Paris, 1698; Saint Yon, 1705); 7. Reformatory schools (Saint Yon, 1705); 8. Sunday schools (Paris, 1699); Popular methods of teaching, Catechetical, Socratic and Practical. Object lessons had also been anticipated by him, although to Froebel is accredited the honor. In his great scheme of education the Saint did not limit himself to one important question, but included every feature that in any way related to this great problem. During many years he personally taught school and constantly inspected and examined the workings of his institutions. For hours he would remain in the class-room watching the application of a principle, taking notes, making suggestions, studying pupils and teachers, with a view of perfecting the system of education that God had inspired him to give to society. At all the International and local Expositions in which the Brothers' schools have taken part, they

have received recognition that has placed them in the front rank among Educators for exhibits of every description, whether from literary, scientific, agricultural, technical or art schools. In the public tests for scholarships in Europe, in India, or in the United States, the students of the Brothers have always carried off the lion's share of the prizes.

It is no wonder that master minds have paid the founder of the Brothers the highest tribute that language could express, such as De Bonald in "Theory of Social Order," writes: "(Saint) De La Salle is a hero in the eyes of the political world, and his institute is a masterpiece of wisdom and of knowledge of men."

The illustrious Dupanloup, Bishop of Orleans, the statesman, educator, orator and writer, after having directed the sending of boys to the boarding school of the Brothers at Passy, Paris, wrote of their training and instruction in these terms: "No confusion remained in the minds of these children; they were really instructed in everything they ought to know; they replied to all my questions with confidence. I read in the vivacity of their looks the happy certainty that they had acquired knowledge, and their eagerness to conquer more. At the age of eighteen, nineteen or twenty these young people were ready for everything; save one or two exceptions, I have never known them to be refused at their examinations."

It is unnecessary to quote further tribute to the merits of Saint de La Salle's work in this brief sketch.

Without entering into detail as to what the Order of Saint de La Salle has accomplished, in the various countries of Europe, in Asia, Africa, South America, or Canada, one can form an estimate of a society and a system that has given the United States so many splendid men, remarkable for their fidelity to God, the Church, and their Country, as well as for learning, enterprise, skill and untiring energy. They are found in Church and State, in the learned professions, in literary and scientific pursuits, in the mechanical and fine arts, and in every department of commercial life.

In no country on the face of the earth have the Brothers received greater encouragement and protection than from the Most Reverend Archbishops and Right Reverend Bishops of the United States; and in no other country have the Reverend Clergy shown more marked appreciation of the services rendered by the Brothers to the Church and society in their labor of love—Christian Education.

The following statistics will be of interest to readers:

Number of Brothers.....	16,000
Number of Scholastics, Novices, and Aspirants ..	4,400
Boarding Schools.....	75

	Schools.	Pupils.		Schools.	Pupils.
France	1,456	220,000	Egypt	20	3,000
England	3	700	Turkey	9	1,670
Ireland	15	3,000	Asia Minor	7	1,260
Austria	10	3,100	Armenia	2	360
Hungary	3	790	Syria	16	3,170
Bohemia	2	206	Tonkin	2	650
Bulgaria	2	320	Cochin China	3	960
Roumania	—	300	China	2	630
Belgium	59	24,000	India	7	2,210
Spain	45	13,000	Canada	50	17,000
Italy	45	7,200	United States	122	30,120
Switzerland	3	1,000	Ecuador	4	1,410
Algeria	9	2,150	Colombia	9	2,570
Tunis	2	2,400	Argentine Republic	3	1,050
Madagascar	10	3,950	Chili	8	2,950
Isle of Reunion	5	1,050	Monaco	2	850
Isle of Mauritius	3	500	Luxemburg	1	250

Total number of Houses and Schools.....	1,530
Total number of Students.....	354,916

INFLUENCE OF SAINT DE LA SALLE'S WORK OUTSIDE OF HIS OWN ORDER.

One of the strongest and most flattering tributes to the Life Work of Saint de La Salle is the number of Brotherhoods and Sisterhoods that have been established since his time, adopting either "*in toto*" or in part the rules, constitutions, and methods of the Order founded by him.

Admirers of Saint de La Salle and students in pedagogics, who desire to make a thorough study of the life and work of this saintly pioneer of popular education, would do well to read the latest and most complete "History of Saint de La Salle and His Work" (published in French), by Rev. J. Guibert, Priest of St. Sulpice Superior of the Seminary of the Catholic Institute of Paris.

VOCATION TO THE BROTHERHOOD, OR THE CHRISTIAN EDUCATOR.

Our Divine Lord most beautifully portrays the highest privilege of the Christian Educator in these remarkable words: "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." The Holy Scripture points out the great reward due to the Christian Educator, in Dan. xii. 3: "They that instruct many unto justice shall shine like stars for all eternity." Monsignor Dupanloup's words are most consoling; he writes thus: "Education is a Divine work. The education of man will always be the grandest of works, a providential and sacred labor, a task entirely Divine—a priesthood. Intellectual, moral and religious education is the highest human work that can be performed. It is a continuation of the Divine work in that which is most noble and elevated."

That His Holiness, Pope Leo XIII., lays great stress on the increase in the number of Brothers, and of Catholic schools, is evident from the following soul-stirring words: "I charge you, as the most sacred and solemn of duties, in the name of God, by every means in your power, to instil into the minds of youth, that their first and highest duty is to God and His Church, and that they cannot be faithful to God, unless they are also loyal children of the Church. . . . I charge you to increase your numbers, in order to resist the efforts of atheists and materialists—those men who are endeavoring to destroy the souls of youth by their efforts to destroy Christian education, which can alone

regenerate society, and to engage your subjects everywhere to consecrate themselves to this most necessary and deserving work. Multiply your schools, and let them everywhere reflect the zeal and devotedness of your Founder. . . . Go with my blessing; continue the great work that the Church has confided to you."

Thus did His Holiness, Pope Leo XIII., emphasize the need for more Brothers and Christian Schools. Christian parents should feel happy to consecrate their sons to the cause of the Christian Education of Youth, for we have the words of our Dear Lord Himself (St. Matt. v:19): "He that shall do and teach shall be called great in the Kingdom of Heaven."

CANDIDATES FOR THE BROTHERHOOD.

For the benefit of good, intelligent boys and excellent young men, piously inclined, and of generous disposition, a prospectus is here inserted, giving information concerning admission to the Brotherhood.

JUNIOR NOVITIATE.

Boys from fourteen to sixteen years of age, who desire to devote their lives to God in the cause of Christian education, are admitted to this department, where they are taught the principles of the religious life, and where their vocation is tried and fostered.

The general program of studies embraces the full curriculum of elementary teaching.

The boys remain in the Junior Novitiate until they are sixteen years of age. If found worthy, they are then promoted to the Senior Novitiate, where they receive the holy habit, and are more fully instructed in the nature and duties of the religious life.

The qualities required in those who apply for admission are: Good health; the ability to make the required studies; a sound judgment; a good sociable disposition, which can be easily trained to the observance of rules, and obedience to superiors.

Each candidate is required on entering the Junior Novitiate, to bring with him the following papers: A letter of recommendation from his Rev. Pastor; his baptismal certificate, the consent in writing of his parents or guardians, and a certificate of good health from a doctor

SENIOR NOVITIATE.

Young men from sixteen to twenty-five years of age, who wish to lead a religious life, are admitted to the Senior Novitiate.

Educated men can be admitted at a more advanced age. So, also, others of good dispositions, who are not destined to become teachers.

SCHOLASTICATE.

After completing the Senior Novitiate term the members enter the Scholasticate or Normal College, to continue their studies, and to acquire the methods of teaching.

The course of studies in the Scholasticate embraces the matter required by the Department of Public Instruction of the State of New York for a first grade certificate.

Particulars concerning the Novitiate and Scholasticate may be obtained from the director of any of the schools of the Brothers. Novitiates of the Order have been established in the United States at Amawalk, Westchester County, New York; Ammendale, Md.; Glencoe, Mo., and Martinez, Cal.

COLUMBUS AND LA RABIDA.

NOT the least interesting among the many works appertaining to the history of the Discoverer of America, which, in this quater-centennial year, vie with each other in point of merit, is the book bearing the title given above. Written in the beautiful and sweetly-flowing language of Castile, it is, like many other fruits of the Spanish pen, but little known to the English world at large.

In his preface, the author, Fray José Coll, tells us that the task of writing the book had been imposed upon him by the General of his order, and that the work is nothing more than a simple exposition of the part taken by the Franciscans in the great work of the discovery of America, together with an account of the first members of the order who labored in the New World.

It is just, he says, that the brethren of Juan Perez and Antonio Marchena, who took such an active part in the work of Columbus, should co-operate in rescuing their names from oblivion. It is the duty of members of the same order to proclaim the glories of Columbus, who himself was a Franciscan tertiary, and to pay a tribute to La Rabida—a name intimately associated with the history of the discovery of America. The author regrets the scarcity of authentic documents calculated to throw light upon the days spent by the immortal Genoese at the convent of that name, in the company of the sons of St. Francis who inhabited that peaceful abode of virtue. The little convent of La Rabida is situated in the province of Huelva, at the western extremity of Andalusia, at a distance of half a league from the ancient city of Palos, whence the daring navigator with whose memory the present year is redolent, set sail to cross the *Mare Tenebrosum*, the dark ocean, in quest of a passage to the Indies. Leaving Palos, the traveller passes over an almost level but woody country, across which the fresh breezes from the Atlantic are unceasingly wafted. Whoever has read the life of Columbus and the description of the convent as it was when, as a weary traveller, he first knocked at its hospitable

¹ *Colon y La Rabida*; con un estudio Acerca de Los Franciscanos en el Nuevo Mundo. por el M. R. P. Fr. José Coll, Definidor General de la Orden de San Francisco. Madrid 1891.—This article, by the author of the present work, appeared in the *Catholic World* of August, 1892.

gates, is doomed to disappointment. The luxuriant vegetation which once surrounded it and covered its very walls, the tropical plants, the palm trees and orange trees which added their fragrance to the loveliness of the landscape, have entirely disappeared; and in their stead naught is to be seen save a few vines, and here and there a bush or solitary tree.

One object, however, meets your gaze which cannot fail to interest the lover of Columbian relics, and which carries the mind back through a space of four hundred years to the memorable day which became the turning point in the history of Columbus. It is the large iron cross, raised on a stone pedestal, at the foot of which, as tradition asserts, the great Christopher, with his little Diego—worn, hungry, and heart-sore—sat down to rest. It was one of those moments in which the soul, even of a hero, seems to sink into the abyss of despondency. Years of untiring labor had seemingly ended in failure; the hopes of an ardent heart, raised to the highest pitch of enthusiasm in Portugal, had been dashed to pieces against the rock of disappointment, and the future, like the mysterious Atlantic that washed the shores at his feet, must have seemed to Columbus a blank. All was dark; but it was the darkness that precedes the dawn. Within those walls, at a distance of but fifty yards, the star of hope was shining, and its first rays fell upon Columbus when he met Fray Juan Perez, the guardian of the convent.

If to-day, dear reader, you enter within those same walls, you will find that the convent consists of two cloisters, the first of which opens upon a court entirely covered with flowers, containing four cells, and the entrance to the church and sacristy. In the story above there are four other rooms which served as an infirmary to the ancient community. In the second cloister a large apartment called the hall of the De Profundis, the spacious and well-lighted refectory, and several cells attract your attention. Ascending by a double staircase to the upper story, your interest increases, for it was here that the Discoverer of America spent many of his days, meditated, prayed, and laid his plans for the future. Here you behold, among ten or eleven Franciscan cells, the one occupied by Columbus himself, and that of his friend, Fray Perez. It was in this identical room of Columbus that Fray José Coll, of the Order of St. Francis, penned a portion of the work now lying before us—certainly a fitting spot in which to derive inspiration for a work on the great mariner.¹ Here, as the author remarks, were held those conferences, whence proceeded the rays which, crossing the ocean,

¹ When we were at La Rabida, we were assured, and if our memory fails not, by the architect Velasquez himself, that the room occupied by Columbus is not known with certainty.

illuminated half of the globe, thus far covered by impenetrable darkness.¹

The persons who met here were Columbus himself, Fray Juan Perez, the physician Garcia Hernandez, and probably Fray Antonio Marchena, and the mariner, Martin Alonzo Pinzon. Here the imagination beholds Columbus expounding his system, according to which the shortest way to India lay towards the West, while his companions listened to him with rapt attention.

If you ascend to the observatory where Fray Marchena is said to have pursued his astronomical studies, your eye will wander over well-nigh the entire province of Huelva. Towards the East a vast horizon will arise before you, and in the West your vision will stretch to the borders of Portugal, while the blue waters of the Atlantic to the South will melt into the skies.²

For the history of La Rabida we are indebted to a monastic chronicle, composed, in 1714, by religious of the Order of St. Francis. The first temple on the spot, it states, was built during the reign of the Roman Emperor, Trajan, in the beginning of the second century, to the memory of Proserpine, a deceased daughter of that monarch,³ divine honors having been decreed to her. Hardly had this worship been inaugurated when numberless calamities, especially the frightful malady of hydrophobia, befell the inhabitants of the neighborhood, so that Proserpine, who had at first borne the title of Goddess of Candles, received that of Goddess of Madness. Hence was probably derived the name of La Rabida.

A Christian sanctuary was erected on the spot at the close of the third or in the beginning of the fourth century, and an ancient statue of the Blessed Virgin which had been venerated on Mount Sion was presented to it by St. Macarius, Bishop of Jerusalem. The title under which the Mother of God had thus far been honored in this image had been that of Our Lady of Remedies, but it was now changed to that of Our Lady of La Rabida. This veneration of the Blessed Virgin at La Rabida was continued until A.D. 719, when, to shield the statue from the fury of the Mussulmans, the faithful cast it into the sea, not far from the coast. After this, the Mahometans took possession of the sanctuary of Mary, and placed the symbols of their worship upon its altar. These were, however, cast off by an invisible hand as often as they were re-

¹ The conferences were probably held in the large community room which is now known as the room of Columbus.

² The only observatory we found was the roof of the building, though there is a species of cupola above the church.

³ Not to be confounded with the Goddess Proserpine of Grecian and Roman mythology. We must here remark that the historical value of the manuscript in question is not beyond the pale of doubt.

placed, but the Mussulmans attributed this to the humility of their prophet.

The manuscript before mentioned states that, at the beginning of the thirteenth century, the sanctuary of La Rabida came into possession of the Knights Templar. These did not, however, remain there long, for, in 1221, it passed into the hands of the Franciscans.

According to an oral tradition, the place was visited by St. Francis himself on the occasion of his journey through Spain and Portugal; but, says our author, this statement appears doubtful, as no mention is made of it by the historians of the order.

When the Franciscan Order became divided into the two branches of Observantines and Coventuals, the sanctuary of La Rabida remained in possession of the latter until the year 1445, when by order of Eugenius IV., it went over to the Observantines. While the convent was subject to the Coventuals it became greatly enriched by the munificence of the faithful who flocked thither to honor the Blessed Virgin.

On December 8th, 1472, twenty years before the discovery of America, and twelve before the visit of Columbus to La Rabida, the ancient miraculous statue which had been cast into the sea more than seven hundred years before was, according to tradition, providentially recovered by some fishermen of the coast, and restored to the veneration of the faithful.

It is at present kept, the greater part of the time, in the Church of St. George at Palos, and sometimes venerated on one of the altars of La Rabida.

Tradition asserts that Christopher Columbus prayed before this image. And how could it have been otherwise? Could this man, whose heart was filled with such sentiments of piety, have spent any length of time in the sanctuary of Mary without pouring out the desire of his soul at the feet of her who is called "Star of the Sea?" Does it not seem providential that the statue was recovered at this particular epoch, as though the Blessed Virgin wished that the discovery of the New World should be effected under the auspices of the Queen of Heaven, as it was under those of an earthly queen, Isabella of Castile? This much is certain, that, on August 3d, 1492, the officers and crew of the three caravels, the Santa Maria, the Pinta, and the Niña, went in procession to La Rabida to implore the assistance of Heaven and place themselves under the protection of our Lady of Miracles, the title by which the Blessed Virgin was there invoked. On the same day Columbus made his confession to Fray Perez and received the Bread of Angels, his example being followed by the men under his command.

Columbus first arrived at La Rabida, on his return from Portugal,

as, in 1515, the physician Garcia Hernandez testified, in the case instituted against Diego Columbus. This overthrows the authority of those authors who would deny the visit paid, in 1484, to the Franciscan convent by the illustrious cosmographer.

This testimony of Hernandez is confirmed by Ferdinand Columbus, who relates that his father, returning from Portugal in 1484, left his son Diego at La Rabida, whence he himself went to Cordova, where the court then resided. The same thing is asserted by Antonio de Herrera, and confirmed by Bartolomé de Las Casas and the licentiate Villalobos. In two chapters, the author proves against Navarrete that Columbus visited La Rabida in 1484, and adds that he went there on three other occasions, namely, in 1491, in 1492, before starting on his perilous voyage, and, in 1493, on his return from the New World. The incidents of the first arrival of Columbus with his son Diego at the quiet abode of the friars have been so frequently related by his biographers that we need not dwell upon them here.

Treating of the chronological sequence of the events connected with the sojourn of Columbus in Spain, our author admits that historians find herein their greatest difficulty. Nevertheless, he endeavors to bring order out of chaos. He accepts as a certainty that the flight from Portugal took place either at the end of 1484 or in the beginning of 1485, and cites in his favor Las Casas, Prescott, and Rodriguez Pinilla. In 1485, according to Las Casas, in 1486, as other authors assert, Columbus arrived in Cordova. This latter date is the most probable one. But where was he from 1484 to 1486? The answer is given in a letter written to Cardinal Pedro Gonzalez de Mendoza by Don Luis de la Cerda, Duke of Medina Celi, who positively asserts that Columbus, coming from Portugal, had spent much time, amounting to two years, in his house. He thus arrived at La Rabida in 1484, thence went to Seville in quest of the Duke de Medina Sidonia, and spent the remainder of the time with the Duke of Medina Celi, until January 1486, when he arrived at Cordova. In the winter of 1486-87 he made a journey to Salamanca. In 1488 we find him again at Seville; in the following year he took part in the campaign of Baza, and in 1490 he was probably once more with the Duke of Medina Celi. In 1491 he directed his steps to La Rabida, where he met his friend, Father Perez, and whence he proceeded to Granada. On May 12, 1492, having made satisfactory arrangements at the court of Isabella, he left Granada and proceeded once more to La Rabida to await the time of his departure from Spain for the voyage that has rendered his name immortal.

Biographers of the great man to whom we owe the discovery of America, frequently speak of Fray Juan Perez de Marchena, his friend

COLUMBUS AND LA RABIDA.

and protector. Not the least of the services rendered to history by the work now under our consideration lies in the fact that its author, Fray José Coll, endeavors to prove that, under this name, two distinct individuals have been confounded. Garcia Hernandez, in the document already cited, says that there lived at La Rabida a friar named Juan Perez, confessor of Queen Isabella. The same name is given to the guardian of the convent by Ferdinand Columbus in the life of his father. Bartolomé de Las Casas and Oviedo also call the friar simply by the name of Perez.

The former author tells us also that a friar named Antonio de Marchena was the one who aided Columbus by persuading the queen to undertake the expedition, and Columbus himself, writing to the sovereign, says that no one, beside God, had ever helped him except Fray Antonio de Marchena. In a letter of the Catholic sovereigns to Columbus, Fray Antonio de Marchena is recommended to him as a suitable companion on his voyage, he being a good astronomer. That which is of still greater significance is that a document in the general archives of the Indies in Seville makes a distinction between a friar, an astronomer in the convent of La Rabida, and another friar who is called Juan.

All who were acquainted with Father Perez, as Ferdinand Columbus, Garcia Hernandez, Las Casas, and others, speak of him simply as Fray Juan Perez. Lopez de G6mara, who wrote his *Historia General de Las Indias* in 1552, was the first to confound the two names and apply them to the same person, and his example has been imitated by many who came after him.¹

Although our author seems to have made a profound study of the history of these two men, whose names are so closely linked to the discovery of the New World, and has ransacked various archives in quest of information, he confesses that a mist of obscurity envelops them, and that he is able to tell us little concerning their lives. According to him it was Antonio de Marchena, not Juan Perez, who was the distinguished astronomer of La Rabida, versed in the natural sciences. Fray Perez was the one who offered the hospitality of the monastery to Columbus, and who was confessor to Queen Isabella.

Fray Perez appears to have belonged to a noble family, and to have entered at an early age the service of his sovereigns, which he exchanged for that of his heavenly King by becoming a member of the Order of St. Francis. His merit was such that Queen Isabella chose him.

¹ We think that the sifting of the arguments of Fray Coll would prove an interesting occupation for lovers of Columbian history. In this paper we merely present the opinions of the author of *Colon y La Rabida*.

her confessor, an office he held for some time, until, tired of the distractions of the court, he obtained permission to return to the solitude of La Rabida, where he was soon elected guardian.

Fray Marchena is said to have been born in the town of Marchena, of the province of Seville, but Father Coll tells us that he took personally the trouble to thoroughly search the archives of the town, without finding any mention of him. This, however, he adds, does not prove that he was not born there, for he must have come into the world about the year 1430, while the documents found at Marchena go no farther back than 1535. We know, says the author, that Fray Marchena was a wise, virtuous, and highly modest religious, who constantly, and in the most active manner, coöperated with Columbus, with whom, according to the testimony of Queen Isabella, he was always in accord, and a man eminent for his knowledge of the natural sciences.

Fray Perez, on the other hand, was a man who possessed a profound knowledge of the human heart, and who was gifted with a spirit of incomparable zeal for the propagation of the religion of Christ, together with an ardent patriotism. He understood thoroughly the plan of Columbus, entered into his views, and used all his influence to induce Isabella to accept the offer made to her by the intrepid mariner. He wrote to the queen on the subject, from whom he received an answer in fourteen days, inviting him to a personal interview. Columbus tired of long waiting, was about leaving Spain to turn towards France; there was no time to be lost. That very night Fray Perez sprang into the saddle, and without companion or guide, riding off to scenes of fire and war, arrived at Santa Fé, the camp-city before Granada, saw the queen, and did not return to his convent until he had obtained her promise to enter into negotiations with Columbus, who soon after repaired to Granada, which had just capitulated. The result is known to history, and American civilization serves to-day as a constant reminder of the long and solitary ride of Fray Perez from La Rabida to Santa Fé.

The author cites a fragment of a letter of Fray Perez which, he says (probably by some oversight), was addressed to Isabella, but which the text shows could have been written to no one but Columbus. It sounds thus:

"Our Lord God has heard the supplications of His servant; the wise and virtuous Isabella, touched by the grace of Heaven, received kindly the words of this poor little man. All has turned out well; far from rejecting our project she immediately accepted it, and now summons you to the court to propose to you the means which you deem most adapted to put into execution the designs of Providence. My

heart is swimming in a sea of consolation, and my spirit exults with joy in the Lord. Leave as soon as you can, for the queen awaits you, and I do much more than she. Recommend me to the prayers of my dear sons and of your little Diego. May the grace of God be with you, and, may our Lady of La Rabida accompany you."

This letter, says the author, which he believes to be authentic, ought to be written in letters of gold on plates of silver, for on it depended the success of the greatest event that the history of humanity registers. Without Juan Perez and Antonio de Marchena, he adds, it is doubtful whether Spain would have had the glory of discovering the New World; for these two men were the first and most decided protectors of Columbus.

Having read the preceding pages, the reader will naturally inquire: What is the condition to-day of the convent of La Rabida, and of the city of Palos? As regards the latter, when Columbus first visited it, it contained 1,900 inhabitants; to-day this population has dwindled down to about 500. The harbor of Palos has entirely disappeared, as though the earth had opened and swallowed it, and the road which led to La Rabida has been neglected and it is now deserted.

The convent was abandoned at the period when religious were driven away from their monasteries in Spain, and the church, the archives, the library, and the entire building, to the very trees that surrounded the edifice, were exposed to the wanton recklessness of a mob which left ruin, wreck, and desolation behind it. In 1846, a royal decree set aside the old convent to be used as an asylum for disabled sailors of the Spanish navy, but this has never been carried into effect. Soon afterwards the number of visitors to La Rabida greatly increased, and loud murmurings began to be heard on account of the state of decadence into which the venerable relic of a glorious past had fallen. The attention of the government was attracted, and the consequence was that an order emanated from the throne, on August 5, 1851, decreeing the destruction of the most ruined portion of the building, and the erection of a monument on the spot. This decree, too, remained a dead-letter. Three years later the place was visited by the Duke de Montpensier and his mother, Queen Amelia, who, touched by the sight of the venerable ruins, began a subscription for the restoration of the building. The principal portion being restored, it was solemnly opened in the presence of the Dukes de Montpensier and de Nemours, and with a religious ceremony in the church.

On February 23, 1856, the convent of La Rabida was, by royal decree, declared a national monument. Among the many persons who have since visited it were King Alfonso XII., who arrived there on March

COLUMBUS AND LA RABIDA

1882, and the Infantas Isabella and Paz, who came on the 27th of the same month.

Our author asks: What shall the future of this venerable monument be? The reply is an appeal to the justice and sense of equity of the Spanish people for a restitution of the convent to its former and legitimate owners, the sons of St. Francis.¹

It may be of interest to our readers to know that one of the illustrious families which aided Columbus still exists. Martin Alonzo Pinzon, the senior partner of the Pinzon Brothers, ship-builders at Palos in the days of Columbus, commanded one of the three caravels which sailed in search of land in the West, namely the Pinta, and died the year after the discovery of America. He had his residence in the *Calle de la Ribera* at Palos. This family afterwards left that city and removed to Moguer, where they still abide, the present chief representative being Señor Don Luis Hernandez Pinzon, admiral of the navy.²

We may also rejoice in the fact that the name of Colon is still borne by the descendants of the man to whom America owes so much. The present Duke de Veragua is a lineal descendant of Christopher Columbus. He will be the centre of attraction at the coming celebration.³

For several years Spain has been preparing for the four-hundredth commemoration of the discovery of America, and, of course, one of the principal objects of its solicitude are the spots rendered illustrious by the events of 1492, La Rabida and Palos. Señor Don Canovas del Castillo, president of the International Congress of Americanists, has distinguished himself by his energy in pushing forward the work. In the beginning of last year, Don Santos Isaasa, minister of the interior; Don Mariano Catalina, general director of public works; the Marquis de Aguilar, minister of agriculture; Señor Sanz, chief of the superintendence of harbors, and Señor Velasquez, architect, proceeded to the Province of Huelva to make arrangements for the complete restoration of the convent of La Rabida, in which the International Congress of Americanists will meet on October 7. A monument will also be erected on a convenient site to perpetuate the memory of Columbus.

One of the acts by which the Spanish government will celebrate the quatercentennial will be the holding of an Historico-American Exhibition in the city of Madrid, in which the state of pre-Columbian civilization

¹ The appeal has been graciously received, for on October 12, 1892, the Franciscans were once more placed in possession of their old home.

² He has since died, as I was told while in Spain, where I met one of the descendants of the Pinsons.

³ He was not. At Huelva during the great festivities, he was conspicuous by his absence, I know not why.

in the New World, and that which followed its discovery, up to the middle of the eighteenth century, will be set forth. The attention of our country has been called to the fact, and it has thus far generously responded, especially through its National Museum at Washington. Committees have been formed in the various consulates of the United States, under the direction of Señor Don A. G. del Campillo, general delegate for this country. Several men distinguished in American history and archæology have accepted the nomination. Right Rev. Bishop Keane, and two Catholic priests, Rev. Thomas Hughes, of Washington, D. C., and the writer, were also appointed members of local committees. We doubt not that all our clergymen will take an interest in the exhibition, as it promises to contribute greatly to the intelligent study of American history.

We end this article with the words of our author: "May Heaven enlighten the minds of our rulers, that the memory of Columbus, together with that of his inseparable friends and protectors, Perez and Marchena, may remain from henceforward more indelibly sculptured on marble and bronze, and still more on the hearts of their fellow-citizens. And God grant that the Spanish people and all the nations across the sea who have been civilized by the Cross may emulate the wishes of those three, and always show themselves their worthy descendants, great heroes disposed to sacrifice all for their God, their country, and their religion."

CARDINAL GIBBONS

THE IMMORTALITY OF THE SOUL.



HERE is but one Being that is absolutely immortal, One alone that is everlasting, that has no beginning, that will have no end—and that Being is God. "In the beginning, O Lord," says the Psalmist, "Thou foundedst the earth, and the heavens are the works of Thy hands. They shall perish, but Thou remainest, and all of them shall grow old like a garment: and as a vesture Thou shalt change them, and they shall be changed. But Thou art always the self-same, and Thy years shall not fail." "I am alpha and omega, the beginning and the end, saith the Lord God, who is, and who was, and who is to come, the Almighty."

Go back in spirit to the twilight of time. Contemplate the early dawn of creation before this earth assumed its present form, when all was chaos. Even then God was in the fulness of life, "and the Spirit of God moved over the waters."

Look forward through the vista of ages to come, when the heavens and the earth shall have passed away, even then God will live. He will survive this universal wreck of matter.

Let us now look at man. What a strange contrast is presented by his physical and spiritual natures! What a mysterious compound of corruption and incorruption, of ignominy and glory, of weakness and strength, of matter and mind! He has a body that must be nourished twice or thrice a day, else it will grow faint and languid. It is subject to infirmities and sickness and disease, and it must finally yield to the inevitable law of death.

What is each one of us, but a vapor that rises and melts away, a shadow that suddenly vanishes! A hundred years ago, we had no existence; a hundred years hence, we shall probably be forgotten.

Let us now contemplate man's spiritual nature. In a mortal body, he carries an immortal soul. In this perishable mass, resides an imperishable spirit. Within this frail, tottering temple, shines a light that will always burn, that will never be extinguished. As to the past, we are finite; as to the future, we are infinite in duration. As to the past, we are creatures of yesterday; as to the future, we are everlasting. When this house of clay will have crumbled to dust, when this earth shall have

passed away, when the sun and stars shall grow dim with years, ~~even~~ then our soul will live and think, remember and love; for God breathed into us a living spirit, and that spirit, like Himself, is clothed with immortality.

The soul is the principle by which we live and move and have our being. It is that which forms and perpetuates our identity; for it makes us to be the same yesterday, to-day, and forever. The soul has intellectual conceptions and operations of reason and judgment independent of material organs. Our own experience clearly teaches us this important point. Our mind grasps what the senses cannot reach. We think of God and of His attributes, we have thoughts of justice and of truth, we perceive mentally the connection existing between premises and conclusions, we know the difference between good and evil. Such a principle being independent of matter in its operations, must needs be independent of matter also in its being. It is, therefore, of its nature, subject to no corruption resulting from matter. Its life, which is its being, is not extinguished and cannot be extinguished with that of the body.

It is well known that there is a constant waste going on in every part of the human body which has to be renovated by daily nutriment. So steady is this exhaustion that in the judgment of medical science an entire transformation of the physical system occurs every six or eight years. New flesh and bones and tissues are substituted for those you had before. The hand with which you write, the brain which you exercise in thinking, are composed of entirely different materials. And yet you comprehend to-day what you learned ten years ago, you remember and love those with whom you were then associated. How is this? You no longer use the identical organic substance you then possessed. Does it not prove that the faculty, called the soul, by which you think, remember, and love is distinct from organic matter, that while the body is constantly changing, the soul remains the same, that it does not share in the process of decomposition and renewal through which the human frame is passing and therefore that it is a spiritual substance?

All nations, moreover, both ancient and modern, whether professing the true or a false religion, have believed in the immortality of the soul, how much soever they may have differed as to the nature of future rewards and punishments, or the mode of future existence.

Such was the faith of the people of ancient Greece and Rome, as we learn from the writings of Homer, Virgil, and Ovid, who picture the blessed in the next world as dwelling in the Elysian fields, and consign the wicked to Tartarus and Hades.

This belief in a future life was not confined to the uncultivated masses; it was taught by the most eminent writers and philosophers of those

polished nations. Socrates, Plato, Aristotle, Cicero, Seneca, Plutarch, and other sages of Pagan antiquity, guided only by the light of reason, proclaimed their belief in the soul's immortality. "Nor do I agree," says Cicero, "with those that have *lately* begun to advance this opinion, that the soul dies together with the body, and that all things are annihilated by death. The authority of the ancients has more weight with me: either that of our own ancestors who paid such sacred honors to the dead, which surely they would not have done, if they thought those honors in no way affected them; or that of those who once lived in this country and enlightened by their institutions and instructions Magna Græcia (which now, indeed, is destroyed, but then was flourishing); or of him who was pronounced by the oracle of Apollo to be the wisest of men, who did not express first one opinion and then another, as in most questions, but always maintained the same, namely, that the souls of men are divine, and that when they have departed from the body, a return to heaven is opened to them, most speedy in proportion as each has been most virtuous and just."

These eloquent words convey the sentiments not only of Cicero himself, but also of great sages of Greece and Rome.

"This belief which we hold" (in the immortality of the soul), says Plutarch, "is so old that we cannot trace its author or its origin, and it dates back to the most remote antiquity."

The same views were held by the ancient Egyptians, the Chaldeans, and Persians, indeed by all the nations of Asia whose history has come down to us, and by the Germans, Gauls, Britons, and other ancient tribes of Europe. If we question the Indian of North or South America on this point, he will tell us of the happy hunting-grounds reserved in after-life for the brave.

We may find nations without cities, without the arts and sciences, without mechanical inventions, or any of the refinements of civilized life; but a nation without some presentiment of the existence of a future state, we shall search for in vain.

Even idolatry itself involved an implied recognition of the immortality of the soul; for how could men pay divine honors to departed heroes, whom they worshipped as gods, if they believed that death is the end of man's existence?

We may, indeed, find a man here and there who pretends to deny the existence of a future state. But like the fool that says in his heart, "There is no God," this man's "wish is father to his thought"; for if there is in the life to come a place of retribution, he feels that it will be so much the worse for him. Or even should we encounter one who really has no faith in a future life, we should have no more right to take

him as a type of our intellectual and moral nature than to take the Siamese twins as types of our physical organization. The exception always proves the rule.

Now, whence comes this universal belief in man's immortality? Not from prejudice arising from education; for we shall find this conviction prevailing among rude people who have no education whatever, among hostile tribes, and among nations at the opposite poles of the earth and who have never had intercourse with one another.

We must, therefore, conclude that a sentiment so general and deep-rooted must have been planted in the human breast by Almighty God, just as He has implanted in us an instinctive love for truth and justice, and an inveterate abhorrence of falsehood and injustice.

Not only has mankind a firm belief in the immortality of the soul, but there is inborn in every human breast a desire for perfect felicity. This desire is so strong in man that it is the mainspring of all his actions, the engine that keeps in motion the machinery of society. Even when he commits acts that lead him to misery, he does so under the mistaken notion, that he is consulting his own happiness.

Now God would never have planted in the human heart this craving after perfect felicity, unless He had intended that the desire should be fully gratified; for He never designed that man should be the sport of vain and barren hopes. He never creates any thing in vain; but He would have created something to no purpose if He had given us the thirst for perfect bliss without imparting to us the means of assuaging it. As He has given us bodily eyes to view and enjoy the objects of nature around us, so has He given us an interior perspective of immortal bliss, that we may yearn for it now and enjoy it hereafter.

It is clear that this desire for perfect happiness never is and never can be fully realized in the present life.

Let us take up one by one the various sources of human enjoyment. Can earthly goods adequately satisfy the cravings of the human heart and fill up the measure of its desires? Experience proves the contrary. One might have the wealth of Cræsus of old, or of Vanderbilt in our own times, and yet his happiness would be far from complete; for he would still be oppressed by the desire for greater riches, or haunted by the fear of losing what he has acquired, or of being torn from it by death. "O death, how bitter is the remembrance of thee to a man that has peace in his possessions."

Can honors fully gratify the aspirations of the soul? No. For though the highest dignities were lavished upon a man, still like Aman, the minister of King Assuerus, he would be discontented so long as there was in the Republic one that refused to bend the knee to him. And if he

sat upon the most exalted throne on earth and were ruler of kingdoms. he would, like Alexander the Great, sigh for other empires that he might conquer them. Honors bring corresponding cares. The more brilliant and precious the crown, the more heavily it presses on the brow that wears it.

I have seen and contemplated two of the greatest rulers on the face of the earth,—the civil ruler of sixty-five millions and the spiritual ruler of two hundred and fifty millions of people. I have conversed with the President and the Pope in their private apartments; and I am convinced that their exalted position, far from satisfying the aspirations of their soul, did but fill them with a profound sense of their grave responsibility.

Can earthly pleasures make one so happy as to leave nothing to be desired? Assuredly not. They that indulge in sensual gratifications are forced to acknowledge that the deeper they plunge into them the more they are enslaved and the less they are satiated by them. The keen edge of delight soon becomes blunted.

No one is better qualified than Solomon to express from experience an opinion on the power of the pleasures of sense to promote human happiness. Every creature ministered to his personal gratification, he yielded to every excess, he denied himself nothing that his heart desired; and, as the fruit of all this, he declared that he was weary of life, and that all was vanity and vexation of spirit.

We find great comfort in this life in the society of loving friends and relatives. But how frail is the thread that binds friends and kindred together! The bond *may* be broken by treachery; it *must* be broken by death. This thought haunts like a spectre, and casts its dark shadow over the social and family circle.

Another source of exquisite delight is found in the pursuit of knowledge. And this pleasure is more pure, more solid, and more lasting than sensual gratifications, because it is rational. Pythagoras was so ravished by the solution of a mathematical problem that he offered to the gods a holocaust in thanksgiving. So deeply was Archimedes absorbed in working out another problem, that he forgot to eat and drink; and when he had made the wished-for discovery, he ran through the streets of Syracuse, crying out: "Eureka! Eureka! I have found it! I have found it!" But the acquisition of knowledge, though attended with great labor, far from satisfying our desires, only sharpens our appetite for more information, and makes us more conscious of our ignorance. The higher we ascend the mount of knowledge, the broader becomes our view of the vast fields of science that still remain uncultivated by us.

Sir Isaac Newton when dying uttered these remarkable words: "I know not what the world will think of my labors; but, as for myself, I

fool like a little child amusing itself on the sea-shore, finding here a smooth pebble, and there a brilliant shell, while the great ocean of truth lies unexplored before me." Oh, if Newton was himself made so happy and contributed so much to the delight of others by his discoveries, what must be the bliss of those that, for all eternity, will explore without toil the boundless ocean of Divine Truth!

But the greatest consolation attainable in this life is found in the pursuit and practice of virtue. And if there is any tranquillity of mind, any delight of soul, any joy of spirit, any pure consolation of heart, any interior sunshine, it is shared by those that are zealous in the fulfilment of God's law, that have preserved their innocence from youth, or have regained it by sincere repentance. But this consolation arises from the well-founded hope of future bliss rather than from the actual fulfilment of our desires. The virtuous are happy because they have "a promise to pay," and not because they have received the actual payment of the debt of Divine Justice. They rejoice because, though in exile during this short night of time, they hope to dwell in their true country during the great eternity of to-morrow. They rejoice because they are heirs apparent of God's kingdom. Take from them this hope, and the sunshine in their heart will soon be changed to gloom. "If in this life only we be hoping in Christ, we are more miserable than all men." Why was St. Paul so cheerful in his dungeon in Rome on the eve of his execution? Because, as he tells us, "a crown of justice is laid up for me, which the Lord, the just Judge, will render to me on that day."

Thus we see that neither riches, nor honors, nor pleasures, nor knowledge, nor the endearments of social and family ties, nor the pursuit of virtue, can fully satisfy our aspirations after happiness. Combine all these pleasures as far as they are susceptible of combination. Let each of their sources be augmented a thousand-fold. Let all these intensified gratifications be concentrated on one man, let him have the undoubted assurance of enjoying them for a thousand years, yet will he be forced to exclaim: "Vanity of vanities, and all is vanity!" The more delicious the cup, the more bitter the thought that death will dash it to pieces.

Now, if God has given us a desire for perfect felicity, which He intends to be one day fully gratified; and if this felicity, as we have seen, cannot be found in the present life, it must be reserved for the time to come. And as no intelligent being can be contented with any happiness that is finite in duration, we must conclude that it will be eternal, and that, consequently, the soul is immortal. Life that is not to be crowned with immortality, is not worth living. "If a life of happiness," says Cicero, "is destined to end, it cannot be called a happy life. . . . Take away eternity, and Jupiter is not better off than Epicurus."

Without the hope of immortality, the condition of man is less desirable than that of the beast of the field.

"Or own the soul immortal, or invert
All order. Go, mock majesty! go, man!
And bow to thy superiors of the stall:
Through ev'ry scene of sense superior far:
They graze the turf untill'd; they drink the stream
Unbrew'd and ever full, and unembittered
With doubts, fears, fruitless hopes, regrets, despairs."

We may well exclaim with Augustin: "Thou hast made us, O Lord, for Thyself, and our hearts are restless till they rest in Thee."

"Hope springs eternal in the human breast:
Man never Is, but always To be blest:
The soul uneasy and confined from home,
Rests and expatiates in a life to come."

Addison clearly portrays the philosophical mind of Cato in the following lines, which are as commendable for sublimity of expression as for depth of reasoning:

'It must be so. Plato, thou reason'st well!
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread and inward horror
Of falling into nought? Why shrinks the soul
Back on herself and startles at destruction?
'Tis the Divinity that stirs within us;
'Tis heaven itself that points out an hereafter,
And intimates eternity to man.
Eternity! thou pleasing, dreadful thought!
Through what variety of untried being,
Through what new scenes and changes must we pass
The wide, the unbounded prospect lies before me;
But shadows, clouds, and darkness rest upon it.
Here will I hold. If there's a power above us,
(And that there is, all nature cries aloud
Through all her works) he must delight in virtue;
And that which he delights in, must be happy.

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The soul secure in her existence, smiles
At the drawn dagger, and defies its point.
The stars sha'l fade away, the sun himself
Grow dim with age, and nature sink in years.
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter and the crush of worlds."

But if our unaided reason assures us that our soul will live beyond the grave, how much more clearly and luminously is this great truth brought home to us by the light of Revelation; for the light of reason is but as the dim twilight compared with the noonday sun of Revelation. How consoling is the thought that the word of God comes to justify and sanction our fondest desires and aspirations for a future life!

"The souls of the just," says the Book of Wisdom, "are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die, and their departure was taken for misery. . . . But they are in peace, and their hope is full of immortality."

Man may imprison and starve, may wound and kill the body; but the soul is beyond his reach, and is as impalpable to his touch as the sun's ray. The temple of the body may be reduced to ashes, but the spirit that animated the temple cannot be extinguished. The body, which is from man, man may take away; but the soul, which is from God, no man can destroy. "The dust shall return into its earth from whence it was, and the spirit to God who gave it." "For we know that if our earthly house of this dwelling be destroyed, we have a building from God, a house not built with hands, everlasting in the heavens."

The Scripture also declares that the blessed shall be rewarded with never-ending happiness, exempt from all pain and misery: "God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor wailing, nor sorrow shall be any more, for the former things are passed away."

The beatitude of the righteous will essentially consist in the vision and fruition of God: "Blessed are the clean of heart, for they shall see God." "We know that when He shall be manifested, we shall be like Him, because we shall see Him as He is."

We can form no adequate idea of the felicity of the Saints, for as the Apostle tells us, it is beyond the reach of human experience, as it is above the power of human conception: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for those who love Him." As well might one born blind attempt to picture to himself the beauty of the landscape, as for the eye of the soul to contemplate the supernal bliss that awaits the righteous in what is beautifully called "the land of the living."

Not only shall the soul possess eternal rest, but the body, companion of its earthly pilgrimage, shall rise again to share in its immortal bliss. Fifteen hundred years before Christ, Job clearly predicts the future Resurrection of the dead as he gazes with prophetic eye on the Redeemer to come: "I know," he says, "that my Redeemer liveth, and in the last day, I shall rise out of the earth, and I shall be clothed again with my

CARDINAL GIBBON'S.

skin, and in my flesh I shall see my God." And the prophecy of the Patriarch is amply confirmed by our Redeemer Himself: "All who are in the graves shall hear the voice of the Son of God, and they who have done good, shall come forth unto the Resurrection of life."

"The body," says St. Paul, "is sown in corruption, it shall rise in incorruption; it is sown in dishonor, it shall rise in glory; it is sown in weakness, it shall rise in power; it is sown a natural body, it shall rise a spiritual body. . . . For this corruptible shall put on incorruption: and this mortal shall put on immortality. But when this mortal shall have put on immortality, then shall be brought to pass the saying which is written: Death is swallowed up in victory."

Whether our immortality will be happy or miserable, rests with ourselves. It rests with ourselves whether we shall be, as the Apostle Jude expresses it, "wandering stars for whom the storm of darkness is reserved forever"; or whether we are destined to be bright stars shining forever in the empyrean of heaven, reflecting the unfading glory of the Sun of Justice. O let us not barter an eternal happiness for a fleeting pleasure! Let us strive by a good life to obtain a blissful immortality. "What things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption. But he that soweth in the Spirit, of the Spirit also shall reap life everlasting."

When Sir Thomas More was imprisoned in the Tower of London by Henry VIII. for refusing to take an oath that would sully his conscience, he was visited by his wife, who thus bluntly saluted him: "Why, Mr. More, I marvel much that you who have hitherto been taken for a wise man, will now so play the fool as to lie here in this close, filthy prison, shut up with mice and rats, when you might be abroad at your liberty enjoying the favor of the king and council. You might dwell in peace in your fair house at Chelsea with your library, gallery, and garden, and be merry in company with me, your good wife, your children and household."

"Why, good Alice," said he with a winning smile, "is not this prison as near heaven as my own house?"

"Oh! tilly vally! tilly vally!" she replied with a sneer of contempt.

"Nay, then, Alice," More continued, "how long, think you, one might live to enjoy this house of ours?"

"Perhaps some twenty years."

"Well, now, my good Alice, he were a very bad calculator that, for a hundred or a thousand years, would risk the loss of an eternity."

PENTECOST.

"And when the days of Pentecost were accomplished, they were all together in one place. And suddenly there came a sound from Heaven as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost."—ACTS ii.

WHEN we look abroad upon a mighty kingdom that rules from sea to sea, when we behold on every side evidences of its greatness and stability, when we contemplate the wisdom of its institutions and the happiness of its people, when we find that genius, and learning, and taste—the wealth of human intellect and the poetry of human feeling—have all been lavished to build up and to adorn and to make as nearly perfect as the work of human hands can be, the vast fabric of its greatness, we find rising within us a desire to trace it back to the remote antiquity of its origin. We would fain make, as it were, a pilgrimage to the cradle of a race that has carved out for itself such a destiny as this. We would trace back to its first faint source the river of national life that has rolled so grandly through the centuries, and worn for itself so deep and broad a channel in the course of human history. We would fain behold the institutions in their germs, that have since expanded into growth so magnificent and so beautiful. But how much more will this instinct find to awaken its energy in the spectacle of such a mighty kingdom as the Church of God, in which we, by God's grace, are members, and whose long glories are our very own. For never yet was seen on earth a kingdom such as this; never was wisdom so perfect, sway so boundless, stability so absolutely secure. And it is our happy privilege to-day, guided by the liturgy of the Church, to go back to what we may well call the inauguration of her power on the day of Pentecost.

Our Blessed Lord had appeared to His disciples after His resurrection, and had discoursed with them about the Kingdom of God—the Church which He had purchased by His blood. In those mysterious walks by the Sea of Tiberias He had delivered to them, so to speak, the constitution of his newly-established kingdom, and had commissioned them to preach the Gospel "to every creature."

FATHER FARRELL.

But when forty days had come and gone, He went up, and the heavens opened, and the clouds closed over the glory of His passing, and they that loved Him, saw Him no more. They were left alone, left to recall half sadly the features of that glorious face, and to feed upon the memory of that tender heart. They were left, so to speak, desolate upon the dreary world, and it is no wonder they stood, as we read in the Acts of the Apostles, "looking up to heaven," as realizing sadly that earth could never be a home to them again, now that it was no longer gladdened by His divine beauty. Desolate they stood, and yet *not* desolate, for He had left them a sacred promise. He had told them in words which He had repeated more than once, on which He had insisted with loving emphasis: "It is expedient for you that I go, for if I do not go the Paraclete will not come to you. But if I go, I will send Him to you. And He, being come, will teach you all truth."

The Apostles went back to Jerusalem to await the fulfilment of the promise. They were men on whom had been imposed a task before which the boldest spirit might have quailed, the loftiest genius shrunk abashed, for it was no less a task than the conquest of a world. Their mission was "to every creature," the limit of their labors the bounds of the habitable world. And, in truth, they were not men of bold spirit, or keen intellect, or lofty genius. They were without learning, without power, without influence. They had been taken from the lowest ranks of society; and there is nothing to lead us to suppose that they had not much of the ignorance, much of the prejudice, much of the narrowness of mind that was common in the class from which they sprang. How were such men as these to win over a luxurious and vicious world, to a religion that makes the daily carrying of the Cross its indispensable condition? Humanly speaking, they were not fitted; but He who needs no instruments can make use even of the weakest to effect His purpose. He gave His Apostles a mission, and He equipped them for the warfare, not with the weapons which human prudence might have deemed essential, but by a personal communication of the Holy Ghost.

From that "upper room" in Jerusalem a power went forth, such as earth had never seen before. The Church went onward through the world, conquering and to conquer, with a footstep like the tramp of armies, and a success that could come only from the God of Battles. A spirit of life breathed upon the corruption of pagan society, and voices from the catacombs penetrated the chambers of pagan palaces. In time she came forth from those recesses where, in days of peril, her children had found at once a home, a temple, and a grave, and she saw the rulers of haughty Rome fling down their diadems in the dust before the shrines of her martyred saints. She took the rude barbarians who were laying

Europe desolate, and she moulded them into a Christian people, with a strong hand and a determined purpose. She has seen centuries pass by, and yet she grows not old; she has seen kingdoms rise, and rule, and perish, and yet she has not failed; her footsteps hath passed on every land, her influence on every people, and to-day the voice of an old man, the successor of St. Peter, whose throne is raised above the dust of saints, can speak with irresistible and unresisted authority to the hearts and consciences of multitudes.

Our first duty on a festival like this, is to unite with the Church in giving glory to God, for the great things He has done in favor of His Church, in the wonderful mystery we celebrate to-day. But if we would celebrate it worthily, we must do more than this.

The Church, when she proclaims a festival, when she sends forth through all her wide domains a mandate to her children to rejoice in her joy, which is their own—when she lights her lights and burns her incense, and puts forth the resources of her magnificent ritual—the Church has it in purpose that we, her children, should do something more than fill our eye, and please our fancy, and gratify our taste, be something more than mere lookers-on at a gorgeous pageant, or even than grateful admirers of the glory of the past. There is ever in the festivals she proposes a something, a lesson, a suggestion, an example, which has a personal concern for ourselves, and bears upon the needful business of our own spiritual life. Let us see what, in the present instance, the lesson is.

The great and special favors which God has bestowed upon His Church find, so to speak, their counterparts in His dealing with the individual soul. As the mission of the Holy Ghost was to the Church, so to each of us individually, the same Holy Spirit has a mission also.

We remark here two things of His coming—first, He came to teach all truth; second, since the Church was to be for all ages, He is to remain with her forever.

Turning now to our individual selves—the Holy Ghost is our teacher: He enlightens our intellect, strengthens our will, discloses to us the order of God's law, and the freedom of God's service—gives us the grace to make our knowledge profit us to works of sanctification, and enables us to persevere to the end. *Our* duty plainly is: (1) to prepare our hearts for His coming; (2) to receive with docility, and carry out with fidelity, the lessons He imparts to us by His inspirations, and (3) to persevere to the end.

(1). First, then, this preparation—how shall it be made? “They went up into an upper room, and all these were persevering in one mind, in prayer.” So did the Apostles; and if we wish to receive the Holy Ghost we must prepare our hearts by retirement and prayer. “I will lead her,”

said the Holy Ghost, "into solitude, and *there* I will speak to her heart. Now, by retirement I do not mean mere physical withdrawal from the resorts of men. It is unfortunately too true that we may bring with us a world of worldly thoughts even into the solitude of a cloister. I mean, rather, that withdrawal of the thoughts and the affections from the things of earth, which results in that spirit of recollection which we may call the silence of the heart. Even in the material world, as if God wished to give us a constant lesson, silence usually attends upon, as it were, the condition of the most perfect power. What rules so widely as the light, and yet, what ever comes so quietly as the silent footsteps of the dawn? The trees grow, the flowers bloom, the stars move on through heaven, the forces of nature do their appointed tasks, and all in silence.

And so it is, too, in the spiritual world. In the sanctification of a soul, which is a far greater work than the creation of a world, the Holy Ghost seems to demand silence and recollection as the indispensable conditions of His operation. And from silence and recollection springs necessarily, prayer. Prayer, that reaches from earth to heaven, and places at the disposal of the weak whisper of a sinner's heart the very omnipotence of God.

(2). In the next place we must receive and put in practice the inspirations of the Holy Ghost. You have been placed in a singularly favorable position for the unimpeded operations of the Holy Spirit. First, He has enlightened you by faith, and placed you in the bosom of His Church. He has given you a knowledge of His law; and when your lives proclaimed before Him that you kept His commandments, He made known to you that He wanted something more. You heard within your hearts a voice that said, "Leave all and follow me," and you came and enlisted under the higher law of the evangelical counsels. Be thankful for this special grace. "*Non fecit taliter omni nationi*"—not to every one has it been given to hear that invitation which God addresses to those of His special friends and faithful servants whom He wishes to make a people apart. It remains with you, by God's grace, to carry out the vocation you have received. Do you ask me how? I answer in a word—by faithfully observing the holy rule which, as a sweet yoke and a light burden, God has given you the privilege to live under.

(3). But there is one thing more—the crowning of the work—we must persevere. What will avail the graces we have received, the lights which have enlightened us, the good works, the fasting, and the prayer, nay, the very sacraments of Christ, if, in the end, not persevering, we should lose our souls? What boots it to have fought through the longest day, if night closes around disaster and defeat? When the dead soldier lies stark and cold, with his eyes turned to the silent stars, what matters

it that he marched forth at morning, high-hearted and hopeful? But in earthly battles defeat does not necessarily imply disgrace. We may honor the dead soldier though his cause be lost, and recognize his bravery even through the shadows of defeat. But in the fight for eternal salvation the case is far otherwise. There, defeat must mean eternal ruin and eternal loss. He who, at the last, shall lose in that great battle, shall lie forever in the depths of hell, tortured by the flames around him, but tortured far more by the memory of long-gone hopes, that once were ready at a touch of grace to blossom into fulfilment, and ripen into the fruit of everlasting life, but which withered and died and were made vain, in the deadly atmosphere of unrepented sin.

Ask, then, the grace of final perseverance for yourselves and for your brethren. May God grant it—to me who speak, and to you who listen, that enlightened by the Holy Spirit, corresponding with His inspirations, knowing through Him the will of God, and doing it with all our might, and so persevering to the end, we may one day, in God's good time, find ourselves with the saints who have gone before, keeping *Perte cost a heaven*. Amen.



**ELOQUENT DISCOURSE BY ARCHBISHOP RYAN,
OF PHILADELPHIA.**

**DELIVERED ON THE OCCASION OF THE CELEBRATION OF THE CENTENARY OF
THE CATHOLIC HIERARCHY IN THE UNITED STATES.**

MOST eminent Cardinals, Most Reverend Representatives of the Supreme Pontiff, Venerable Brothers of the Episcopate and the Clergy, Beloved Brethren of the Laity:—In this fiftieth chapter of the Book of Ecclesiasticus we read a glowing eulogy of the High-Priest Simon and a magnificent description of the religious ceremonies which he performed in the temple of God, surrounded by his priests, "the sons of Aaron, in their glory." These elaborate and striking ceremonies of the ritual of Israel were arranged in detail by Almighty God Himself. For the office of religion is to appeal not only to the intellect, but to the heart also, to the imagination, to the love of the beautiful, to every element which forms part of our being. This mission of religious ceremonial requires that it should be instructive, touching, beautiful and permanent. The ceremonies of the temple foreshadowed those of the Christian Church, and the descriptions in this chapter and other portions of the Scripture, seem like a prophet's vision of a Pontifical or Papal Mass. You behold enacted here to-day a scene like that glorious one narrated in the fiftieth chapter of Ecclesiasticus. A Christian Pontiff offers the blood of the grape—the blood of the true vine, Jesus Christ Himself. Around the Pontiff stand the sons of Aaron in their glory; the singers have lifted up their voices in sweet melody, and "all the people fall down to the earth to adore the Lord their God and to pray to the Almighty God, the Most High."

Could these scenes influence the human soul as they do, if God had not planted an element within it to be so influenced? And passing upwards from Jewish and Christian ceremonials, we may contemplate with eyes of

faith a scene to-day in the eternal Temple of God—the Simon of the **American** Hierarchy, the first Bishop that ruled the Church in these States, approaching the Throne of God, encircled by all the great and holy prelates, priests, and people who have passed to heaven during the past hundred years, praising and thanking the Most High for His manifold benedictions bestowed on the young American Church, and asking that these benedictions be perpetuated. In the glorious Catholic doctrine of the Communion of Saints we thus rejoice and thank and pray in unison with those who have passed away during this first century of the Church's life here. Yes, her first century in these United States, but not her first on this continent. We naturally look back with pardonable pride to three hundred years earlier, when the great Catholic discoverer of this New World, representing a Catholic nation, first planted the all-civilizing Cross on these shores. We were certainly here before any of the religious denominations of our separated brethren, and when the leader of the Reformation in Europe was still a Catholic boy. I rejoice to behold here to-day a representative of that older Catholicity in the person of a distinguished Mexican Bishop. We welcome, too, the representatives,—the representatives of Canada and of British America, the venerable Cardinal Archbishop of Quebec, the other Archbishops, Bishops and Prelates who honor us. We know that the Hierarchy of South America is in sympathy with this great celebration. It is as a religious reunion of all the Americas, and I trust it shall be but the beginning of a still more intimate union in the future. We behold also present a prelate representing England, where the first American Bishop spent much time and received Episcopal consecration, and from which country the first Catholic settlers of Maryland came with their noble leader, Lord Baltimore. Ireland, Germany, France, and other European countries are well represented in their children and their descendants amongst prelates, priests, and people. It is, in very truth, a great historic Catholic celebration, calculated to gladden the heart of the present successor of the founder of the American Hierarchy, and the inheritor of his spirit and virtues, and the hearts of all his brother Bishops and their priests; an occasion to gratify the learned Archbishop who represents here to-day the Roman Pontiff, to whom this young American Church has ever been devoted, and to rejoice and console the heart of the great Pontiff himself, when he shall hear of its success. It is a celebration that ought to thrill every fibre of every Catholic heart in the land, and which ought to deeply interest thinking men of all denominations or of no denomination.

Interesting as is the history of the Church in this New World, during the period that preceded the formation of this Government, yet there are special features worthy of examination in her history of the last century

in these States. We behold her unity and Catholicity combined, adapted to a state of society new in the history of the world.

Up to that time men generally legislated for a single people of the same race, color, and nationality. The Fathers of this Republic had to form a constitution and government for people of every race, language, color, and nationality whom they foresaw would inhabit this land. They had to combine a political catholicity with a political unity, and to hold the most discordant elements together by force of law. So also, before the establishment of the Catholic Church in this world, religions were national in their organizations, though universal in their fundamental principles, and were adapted to particular peoples of the same race and language. But the Church was destined to embrace within her government the peoples of every nation under Heaven, to combine the most diverse elements in perfect unity, intellectual, governmental, and sacramental; and to hold them there for all time. And in no one country in the world had she to so exercise this power as here, for nowhere else were they found together. The organization of this government and the organization of the Church here were, therefore, striking and suggestive coincidents. I believe that before another century shall have passed, thoughtful men will clearly see that this wonderful catholicity and unity of the Church that have survived the vicissitudes and revolutions of nearly two thousand years, will prove most powerful auxiliaries for the perpetuation of our political union. In the civil war of a quarter of a century ago, all non-Catholic denominations separated into Northern and Southern organizations, and have not yet healed the wounds of that separation. The Catholic Church alone remained united. The Bishops of Boston and Charleston were members of one national organization. The greater the diversity of element in a country or a Church, the greater must be the unitive powers that keep them combined. In other words, that religious unity and catholicity are necessary to preserve political unity and catholicity. For want of this conservative power the Roman Empire fell. Its attempted union of all nations under one government was a failure, because there was no moral bond strong enough to repress those passions that ever lead to disintegration and anarchy.

Let us, dear Fathers and Brethren, glance at the Church in this country during the past century, and endeavor to understand its action and spirit, under circumstances so peculiar. And by the past we may judge of the yet more glorious future. As the student of our national history in observing the rise of the young Republic itself, naturally fixes his attention on the great leader who embodied in himself the principles and the spirit of that period, and, from the study of the character of George Washington, learns the genius of the time: so in our ecclesiastical history,

We behold one man, the first Catholic Bishop of these States, who embodied the spirit of that period, and whose life and character naturally present themselves in the first place for our consideration on this great Centennial Celebration of his appointment. Like Simon the High-Priest, he fortified the moral temple and enlarged the city of God; and as the sun when it shineth, so did he shine in the temple of God, and the bishops that followed him have "walked in his light and in the brightness of his rising."

The men whom God destines as great instruments of His providence, He prepares by apparently accidental causes for their mission. Dr. John Carroll, the son of devoted Irish Catholic parents, inherited the deep faith of his ancestors. Destined to hold so conspicuous a place as leader of the American Church, he was born in Maryland in 1735. At the age of fifteen he was sent to the Jesuit College of St. Omer's, in French Flanders, where he met people of various nationalities, who helped to enlarge and catholicize his mind, without weakening his patriotism. Here he studied under the admirable system of the Jesuit Fathers, and finally became a member of their society. Subsequently he was a professor of philosophy and theology in their scholasticate, and thus enjoyed all the advantages of a thorough Jesuit system of education and religious training. To some it may appear that such a training serves rather to narrow the mind, and causes it to move in a certain fixed groove; that as in civil society, the individual must yield some of his personal liberty for the good of the many, so in a most perfect and united society like that of the Jesuits the individual is almost lost in the community. It is certainly the greatest society in the Catholic Church, as a society, but has not, it is said, produced the greatest individuals in the Church's history, because the greater the society the less the individual. Hence some would claim that this training would unfit a man for the great mission of founding the American Hierarchy. But though it may be true that individual liberty is curtailed in the society, we must bear in mind that it is much less so than is generally imagined, and the fact that a man is generally assigned to the work best adapted to his individual tastes and tendencies is more than compensation for this curtailment. You cannot have a great society without great constituents of it, though their individuality may not be conspicuous. No one can question the excellence of the religious training of the society, its deep but rational asceticism, its preparation of the mind and soul, by solitude and humiliation, for the most exalted positions. There never was a great soul formed without such solitude. What the wise man calls "*the fascinato nugacitatis*," the fascination of trifling, distracts and weakens it. In the deep solitudes of Citeaux and Clairvaux did the soul of St. Bernard, communing with God, imbibe that

wonderful power, that divine energy which afterward moved the world, without disturbing its own peace. In the silence and mysterious communings of Manresa did the first Jesuit, Ignatius, lay the foundations, deep and strong and enduring, of that active life which he subsequently led, and of the great society which he formed. There did he conceive the plan and arrange the spiritual tactics of that army which afterward fought so bravely and so wisely for the Kingdom of Christ, under the standard of the Supreme King, in the plain around Jerusalem—the New Jerusalem of the Church of God. In solitude the soul realizes the vanity of all things human, the shortness of time, the greatness of eternity, the awful responsibility of power, especially where human souls were concerned. This young American religious was destined to stand on the pinnacle of power, to be exalted above his fellows, and now he has to be prepared for this bewildering elevation, lest, Lucifer-like, he might grow dizzy, through pride, and fall, bringing with him many companions who had looked up to him as their leader. The suppression of the Society of Jesus, in 1773, left Father Carroll a secular priest, and free to return to his native country. The suppression caused him the most intense grief. He bowed, however, with resignation to the inscrutable decree of Providence. He well knew that no individual and no society is essential to the Church's existence; that her divine life will be perpetuated, no matter how many of her children fall. That glorious Society had for over two hundred years led the van of the Christian army. Its suppression seemed an act of suicide, but the power which gave it life and suppressed it called it also to its resurrection. Pope Pius VII.—1814—just one year before the death of Archbishop Carroll, re-established it. It was the supreme dying consolation of the American prelate.

The suppression of his beloved Society had the effect of bringing him back to America, and I cannot but think that it predisposed him in favor of that great principle in the American Constitution which declared that the State should not interfere in religious matters. He saw the influence of State opposition to the Society, as his letters express. If Church and State were harmonious in faith and practice, their union, when properly regulated, might do good. But where Church and State are antagonistic in faith and principles, and especially where there are so many diverse denominations as with us, the American system of leaving each organization free to act out its mission seems the best one. Otherwise, such unions are like mixed marriages or marriages of convenience. For several years previous to Dr. Carroll's appointment as Bishop of Baltimore, the question was discussed of such an appointment to some American city. In 1756, Bishop Challoner, then Vicar-Apostolic of the London District, proposed Philadelphia as the most suitable place, because of the freedom

enjoyed by Catholics in Pennsylvania under the influence of the gentle spirit and laws of William Penn and his followers. But it must be admitted that Maryland had still stronger claims, because of the greater number of Catholics there, because of her Catholic founder and his noble stand for religious freedom. At the age of 40 Dr. Carroll returned to his native country, after twenty-five years' residence in Europe. For fifteen years he occupied high positions of trust here, and was for some time Prefect-Apostolic. On the 6th of November, 1789, he was appointed first Bishop of Baltimore and head of the Catholic Church in the United States. In compliance with a promise made to an English gentleman, Mr. Weld, of Lulworth Castle, he was consecrated in his domestic chapel by Bishop Walmesley, Vicar-Apostolic of the London District, the Book of the Gospels being held over his shoulders by the son of his friend, afterward the distinguished Cardinal Weld. In a private letter to Dr. Troy, Archbishop of Dublin, Bishop Carroll wrote that were it not for this request and promise he would have preferred the consecration to have taken place in America or in Ireland, the land of his Catholic forefathers. His consecration took place on the 15th of August, 1790, the Feast of the Assumption of the Blessed Virgin, under whose patronage he placed the young Church of these States. By a remarkable coincidence, to-day is the festival of that patronage.

Bishop Carroll was then 55 years old. Twenty-five years of work, laborious and faithful, were still before him. The spirit that animated these memorial years, the sense of great responsibility and the necessity of personal sanctification and incessant toil, are expressed in his inaugural address on the occasion of his installment as Bishop in this city. It was the inaugural of the American Hierarchy and deserves to be heard. Listen to the words as they well up from the heart of the great first American Bishop:

"It is no longer enough for me to be inoffensive in my conduct and regular in my manners. God now imposes a severer duty upon me. I shall incur the guilt of violating my pastoral office if all my endeavors be not directed to bring your lives and all your actions to a conformity with the laws of God; to exhort, to conjure, to reprove, to enter into all your sentiments; to feel all your infirmities; to be all things to all, that I may gain all to Christ; to be superior to human respect; to have nothing in view but God and your salvation; to sacrifice to these health, peace, reputation, and even life itself; to hate sin and yet love the sinner; to repress the turbulent; to encourage the timid; to watch over the conduct of even the ministers of religion; to be patient and meek; to embrace all kinds of persons. These are now my duties,—extensive, pressing, and indispensable duties; these are the duties of all my brethren in

the episcopacy, and surely important enough to fill us with terror. But there are others still more burdensome to be borne by me in this particular portion of Christ's Church which is committed to my charge, and where everything is to be raised, as it were, from its foundation; to establish ecclesiastical discipline; to devise means for the religious education of Catholic youth—that precious portion of pastoral solicitude; to provide an establishment for training up ministers for the sanctuary and the services of religion, that we may no longer depend on foreign and uncertain coadjutors; not to leave unassisted any of the faithful who are scattered through this immense continent; to preserve their faith untainted amidst the contagion of error surrounding them on all sides; to preserve in their hearts a warm charity and forbearance toward every other denomination of Christians, and at the same time to preserve them from that fatal and prevailing indifference which views all religions as equally acceptable to God and salutary to men. Ah! when I consider those additional duties, my heart sinks almost under the impression of terror which comes upon it. In God alone can I find any consolation. He knows by what steps I have been conducted to this important station and how much I have always dreaded it. He will not abandon me unless I first draw down His malediction by my unfaithfulness to my charge. Pray, dear brethren, pray incessantly, that I may not incur so dreadful a punishment. Alas! the punishment would fall on you as well as on myself; my unfaithfulness would rebound on you and deprive you of some of the means of salvation."

This inaugural address has the true ring in it, and proved the programme of his future action. Though the fundamental principles that govern all Bishops in the Church are similar, yet there are adaptations to circumstances which will vary with these circumstances, and in which the individuality and wisdom or unwisdom of each prelate become apparent. When St. Gregory the Great sent St. Augustine to preach Christianity in England he charged him to accommodate himself, as much as faith and essential discipline would permit, to the circumstances of the new country in which he found himself. This he accordingly did, and hence he was so marvellously successful. Bishop Carroll, by a natural instinct, did the same. He was very broad and liberal in his views, thoroughly American in his sentiments, and most charitable in his feelings toward those who were not of his faith; but he never strayed beyond the domain of true Catholic principles by any false liberality. He knew and loved the Church, and he well understood that there was no real antagonism between the principles of the new republican Government and those of the old Catholic Church. He knew that Church's power to command respect and obedience for authority and for those who wielded it, and he

knew how much this would be required in a Republic where the magistrates, being elected by the people, might be less respected than a hereditary kings born to command. He understood how the mission of the new Government would be, as I have said, like the Church's own mission, to combine Catholicity with unity.

He had personal experience of this combination in his own priests. His first Diocesan Synod was held in 1791, the year after his consecration. It consisted of only twenty-one priests, but they represented seven different nationalities, not merely countries of birth, which may be of comparatively little importance with people of the same race, but seven different and somewhat antagonistic people—American, Irish, English, German, French, Belgian, and Holland—yet all acted in their true character of American priests under his leadership.

Bishop Carroll was an American patriot as well as a Christian Bishop. Love of country and of race is a feeling planted by God in the human heart, and, when properly directed, becomes a natural virtue. Now there is a pernicious tendency in some minds to so separate the natural from the supernatural as to make them appear antagonistic. As reason comes from God as well as revelation, so also do all the great virtues—truthfulness, honor, courage, manliness, from which the very name of virtue is derived, and patriotism—spring up under His fostering care. And as it would be wrong to regard the purely natural, ignoring the supernatural, so also is it wrong and narrow to regard exclusively the supernatural without reference to that on which it must be based, and which, like itself, is God's holy work, though in an inferior order. Bishop Carroll's patriotism never conflicted with his religion, for he always acted for God from a sense of duty, whether preaching the Gospel in Baltimore or with his friend, Benjamin Franklin, acting as representative of the Colonial Government in his mission to Quebec.

The new Bishop thoroughly appreciated how important for the Church's progress as well as for the stability of the State was the diffusion of education. He knew that men must be educated in order to successfully govern themselves. Hence one of his first projects was to foster the now time-honored institution, Georgetown College.

Of all the false charges alleged against the Catholic Church, the most senseless and unfounded is that she fears science and is the enemy of education. Her opponents, almost in the same breath, charge her with being the foe at once and the monopolizer of education. They behold her great religious orders of men and women devoted to the work of education, making more sacrifices for it than any other body of men and women on earth, vowing at God's altar that until they go down into their graves they shall devote themselves in poverty, chastity, and obedience

to the great work of educating the human mind and heart. And the last man in the world to fear intellectual progress, whether popular or individual, is the Catholic. He well knows that truth is one, that God cannot contradict in the revelation of Scripture what He exhibits in the revelation of science. Hence a man's fearlessness of such science will be in proportion to the certainty of his conviction of the truth of revelation. If I have only religious opinions, more or less certain, I may fear that some scientific truth will be discovered which will show them to be false, but if I am absolutely certain of my religious faith, I feel perfectly secure. Now no one can question the fact of the certainty that exists in the mind of Catholics that they are dogmatically right. This certainty is sometimes regarded as a fanaticism by religious skeptics who have not the gift of faith. But whether it be founded on reason or fanaticism, the fact is there, and hence the Catholic Church has never feared and can never fear the progress of science and education, but has always been their active promoter. Hence Bishop Carroll simply acted in harmony with the spirit of the Church when he founded Georgetown College, and the Catholic Bishops of the country are now but acting in the same spirit in the foundation of the Catholic University of America in Washington. Its inauguration very appropriately follows this centennial celebration. As to purely ecclesiastical studies, the Bishop deemed himself most fortunate in having the good Sulpician Fathers to direct them. Though loving intensely the Society of Jesus, he was too great and broad a man to have any of that exclusive order pride that would restrict perfection to any organization. He saw the great Kingdom of God on earth, His Church, with its wonderful unity and variety, moving onward in its great mission. The perfect spirit of the secular priesthood was exhibited in the Sulpician, that of the religious in the Jesuit; the union of both was shown forth in laying the great foundation of the Catholic Church in these States.

The jurisdiction of the new Bishop extended over the entire country, but he soon found it impossible, because of the increase of Catholics and the great distance of the places and difficulties of travel as well as his advanced age, to faithfully guard so scattered a flock. The Bishops who in 1810 were appointed to aid him in the great work were apostolic men animated by his own spirit, like the sainted Bishop Flaget, of Bardstown; Egan, of Philadelphia; and Cheverus, of Boston. It would be, of course, impossible in this discourse to give you an adequate idea of the marvelous progress of religion during the twenty-five years of the episcopal life of Archbishop Carroll. The results are thus summed up by our admirable Church historian, Dr. Gilmary Shea:

"When Archbishop Carroll resigned to the hands of his Maker his life

and the office he had held for a quarter of a century, the Church, fifty years before so utterly unworthy of consideration to mere human eyes, had become a fairly organized body, instinct with life and hope, throbbing with all the freedom of a new country. An Archbishopric and four suffragan sees, another diocese beyond the Mississippi, with no endowments from princes or nobles, were steadily advancing; churches, institutions of learning and charity, all arising by the spontaneous offerings of those who, in most cases, were manfully struggling to secure a livelihood or modest competence. The diocese of Baltimore had theological seminaries, a novitiate and scholasticate, colleges, convents, academies, schools, and a community devoted to education and works of mercy. The press was open to diffuse Catholic truth and refute false or perverted representations. In Pennsylvania there were priests and churches through the mountain districts to Pittsburgh, and all was ripe for needed institutions. In New York Catholics were increasing west of Albany, and it had been shown that a college and an academy for girls would find ready support at the episcopal city, where a Cathedral had been commenced before the arrival of the long-expected Bishop. In New England the faith was steadily gaining under the wise rule of the pious and charitable Bishop Cheverus. In the West the work of Badin and Nerinckx, seconded and extended by Bishop Flaget, was bearing its fruit. There was a seminary for priests, communities of sisters were forming, and north of the Ohio the faith had been revived in the old French settlements, and Catholic immigrants from Europe were visited and encouraged. Louisiana had been confided to the zealous and active Bishop Du Bourg, destined to effect so much for the Church in this country. Catholicity had her churches and priests in all the large cities from Boston to Augusta, and Westward to St. Louis and New Orleans, with many in smaller towns; there being at least a hundred churches and as many priests exercising the ministry. Catholics were free; the days of penal laws had departed; professions were open to them; and, in most States, the avenue to all public offices. In the late war with England they had shown their patriotism on the field and on the waves."

For the seventy-five years that have passed since the death of the first American Archbishop, the Hierarchy of the country, backed by devoted priests and faithful, generous people, have continued the great work.

In the Hierarchy during these years appeared men who were remarkable in a new and missionary country, and would have been remarkable in any country and age,—men like Archbishop Francis Patrick Kenrick, of this See, the greatest of our dead ecclesiastics, as his brother of St. Louis is the greatest among our living ones. There were Bishop England, Archbishop Hughes, Bishop Michael O'Connor, Archbishops Spald-

ing and Purcell, and the great apostolic men—Bishops Bruté, Cheverus, Flaget, Timon, Neumann, and Wood. Nor should we forget the gentle eloquent, and prudent first American Cardinal—McCloskey—of New York.

If I speak of the episcopate especially, it is only because this is the centennial celebration of its establishment. Otherwise I would not omit the great name of Monsignor Corcoran. I cannot, of course, forget that, as generals cannot gain victories unless sustained by able officers and soldiers, neither could the episcopate of the country unless the devoted priests, secular and regular, sustained them. The great religious orders and congregations did their noble work here. The sons of St. Ignatius, St. Francis, St. Dominic, St. Benedict, St. Alphonsus and St. Augustus, St. Vincent de Paul, St. Paul of the Cross, St. Paul the Apostle, and others have bravely sustained the episcopate, whilst the devoted secular clergy, who for years endured untold labor and poverty, were the most numerous and powerful of all the actors in the Church's progress. We rejoice to behold here to-day so many representatives of these elements of power. But what could bishops and priests effect without you, "our joy and our crown," the devoted, generous, intellectual laity of the United States? To you and yours God sent us. For you and yours the Catholic ecclesiastic makes every sacrifice of human ambition and human love. These sacrifices you have appreciated and you have nobly sustained us.

We are glad to behold you here to-day in such vast numbers and with so much genuine enthusiasm; and on this great historic occasion you must not be mere observers, but we trust your representatives will speak out freely and fearlessly in the Lay Congress which forms so interesting a feature in this centennial celebration. You know how false is the charge of the enemies of the Church that you are priest-ridden.

It is now time that an active, educated laity should take and express interest in the great questions of the day affecting the Church and society. I believe there is not in the world a more devoted laity than we have in the Church of these States. I find, too, that the best educated amongst them, and notably the converts, are sound on the great questions of the day and loyal to the Church. We should bear in mind, too, the great work done by the laity as publicists and editors during the past century—done by men like the great Dr. Brownson—for great he certainly was, and the disinterested, impulsive, and talented McMaster; the polished Dr. Huntingdon; by that most devoted martyr, as I may term him, to Catholic journalism, Patrick Vincent Hickey, of the *Catholic Review*, and others whom time will not permit mention in detail. By the united action of bishops, priests, and laymen we have results of progress in the last century the statistics of which are truly astonishing. And what is

particularly remarkable is the fact that in the section of the country where opposition to the Church was most deep and violent, the progress was greatest. I allude to the New England States. Within the memory of the present Metropolitan of Boston—that is about sixty years ago—New England had but one Bishop, two priests, and two public places of worship. She has now one Archbishop, six Bishops, 942 priests, and 619 churches, with private chapels, colleges, schools, and benevolent institutions, and population in proportion. Those who do not desire the progress of the Catholic Church should never persecute her. The general statistics of the Church during the century are, briefly, as follows:

When Bishop Carroll was consecrated in 1790, the entire population of the United States was a little less than four millions—the Catholic population was estimated at about forty thousand; thirty priests ministered to this scattered flock. There was not a single hospital or asylum throughout the land. The churches were only the few modest houses of worship erected in Catholic settlements, chiefly in Maryland and Pennsylvania. Georgetown College, just then founded, was the only Catholic seat of learning in the country.

Glance at the present. The population of the United States has grown within a century from four to sixty-five millions of people; the progress of the Church has more than kept pace with the material development of the country. There is now embraced within the territory of the United States a Catholic population of about nine millions. There are thirteen Archbishops and seventy-one Bishops, eight thousand priests, ten thousand five hundred churches and chapels, twenty-seven seminaries exclusively devoted to the training of candidates for the sacred ministry. There are six hundred and fifty colleges and academies for the higher education of the youth of both sexes, and three thousand one hundred parish schools. There are five hundred and twenty hospitals and orphan asylums. What is of immense importance is that her spirit has in nothing degenerated. She is alive to-day with a divine energy and fecundity that will continue to multiply these great results.

The remarkable statistics quoted become marvellous when we consider the antagonism of the great majority of the people to the Catholic Church. The objections to it were those urged by the pagans in the first century of Christianity—first, its supposed exorbitant claims and exclusiveness. Christianity was not content to have its God occupy a place among the deities of the Pantheon, but declared that He, and He alone, was the true God. This was deemed an insult to the gods of the Empire. Here was the Catholic Church, so few in numbers and so weak in influence, boldly claiming that Christ established but one Church, and that all others were simply human institutions, more or less true in their

teachings, as they agreed or disagreed with her own. She indeed wished freedom for all, but did not for an instant concede that all could be true. Again, as in pagan days, her perfect organization was feared as possibly dangerous to the State, and the extraordinary spectacle was exhibited to the world of a great and numerous political party, afraid to act in open day, and entering into a secret society against a handful of their fellow-citizens. But God brought good out of evil. Few people realize how much indirect benefit this cowardly opposition was to the Church during the brief, inglorious existence of the party prophetically named at its birth "Know Nothing."

The thoughtful men of the nation who opposed this party were driven into the ranks of the Church's defenders. They studied her history and doctrines. Important conversions and the clearing away of much ignorance and prejudice were the results. The civil war, which so retarded the progress of the nation and all religious institutions, including our own, and split up all non-Catholic denominations into Northern and Southern organizations, showed forth, as I have already said, the united power of the Catholic Church. The war also exhibited her marvellous and well-regulated charity. Sisters of Charity and of Mercy ministered to the sick and wounded, irrespective of party. Sisters of Northern birth and principles nursed the Southern soldiers, and Sisters of Southern birth and principles, whose brothers were fighting in the ranks of the Confederate army, were found nursing their Northern ones. These Sisters acted as silent evangelists of the old Church. They quietly revolutionized popular opinion concerning her. I speak from experience, for during the war one of the largest prisons of the country, known as "McDowell's College," was in my parish in St. Louis, and I acted as chaplain to it and to the hospital attached. There were from a thousand to twelve hundred inmates frequently imprisoned here, and I know how deeply these Southern soldiers were affected by the self-sacrificing devotion of the Sisters, who every day came to minister to and comfort them. Very few of these men were Catholics, and many of them were deeply hostile to the Church, yet the vast majority who died in that hospital, and a large proportion of those who left the prison (six hundred has been considered a low estimate), received Catholic baptism. They believed, they said, that the Church of these Sisters must be the Church of God, and so commenced their examination of its doctrines. The same was true of Southern prisons, containing Northern soldiers. The brave men on both sides who survived could never afterward hear these Sisterhoods insulted by ignorant bigotry. Hence, since the war, there has been a great change in popular sentiment in relation to the Catholic Church. In addition to this, it must be remembered, Catholics and Protestants now

associate more frequently and intimately and understand each other better. Intelligent Protestants are gradually disabused of the old notion that the Catholics exalt the Blessed Virgin to a position equal to that of the Son, that priests can forgive sins according to their pleasure, that images may be adored after the fashion of the pagans, that the Bible should not be read, and other absurd supposed doctrines and practices of the Church. Because of the enlightenment, and because of the high character of American converts in the past, men like Dr. Brownson, Dr. Ives, Father Hecker, and many, many others, it is possible that some of the ablest defenders of the Church in this coming century will be men who are at present in the ranks of her opponents.

But, Fathers and brethren, whilst we are grateful for the blessings bestowed by Almighty God on the young Church of these States during the past century, whilst we unite in the glorious "Te Deum" of gratitude, we must also bear in mind that there are statistics of losses known only to the mind of God, that many have fallen away by wilful neglect of God's grace, that many have been lost by mixed marriages, that many converts would have entered the Church if Catholics had been individually more temperate and more edifying. To-day we should add to our "Te Deums" our acts of contrition. I believe, also, that in the last century we could have done more for the colored people of the South and the Indian tribes. I am not unmindful of the zeal, with limited resources for its exercise, of the Southern Bishops, nor the great self-sacrifice of Indian missionaries, who, in the spirit of primitive Christianity, gave their lives for the noble but most unjustly treated Indian tribes. But, as I believe, the negro slavery and the unjust treatment of the Indians are the two great blots upon the American civilization, so I feel that in the Church also the most reasonable cause for regret in the past century is the fact that more could have been done for the same dependent classes. Let us now, in the name of God, resolve to make reparation for these shortcomings of the past.

A magnificent future is before the Church in this country, if we are only true to her, to the country, and to ourselves. She has demonstrated that she can live and move onwards without State influence, that the atmosphere of liberty is most congenial to her constitution, and most conducive to her progress. Let us be cordially American in our feelings and sentiments, and, above all, let each individual act out in his personal life and character the spirit of Catholic faith.


On ourselves depends the future of the Church in these States. We have an organization perfectly united. We have dogmas of religion that give motive for restraint of human passion, appealing to the fear, love, and gratitude of the human soul. These dogmas are fixed and certain.

and hence so powerful. The Church is alive, with the Spirit of God at its very soul. As she enters on this second century of her great mission here, let us renew our spiritual allegiance to her, let us ever glory in being her children, and endeavor to prove ourselves worthy of the name.

And do thou, O Eternal and Most Sacred God, who a century ago blessed this infant Church then persecuted, "this poor little one tossed with tempest and without all comfort, and placed her stones in order and her foundations in sapphire," oh, bless her again to-day, as she enters on her second century of apostolic mission! Send down wisdom that sitteth by Thy throne to illuminate the intellects of her Pontiffs, Priests, and people! Send forth Thy Spirit that it may brood over the troubled waters and the moral chaos of this age, and restore peace and order in human hearts and human society. Oh, give to this fresh young Church the spirit of primitive Christianity, its courage, its mortification, its indifference to money, and cause it to conquer the bold, aggressive paganism of the nineteenth century, as its prototype crushed the paganism of the first. Through Jesus Christ our Lord. Amen.



BISHOP KEANE'S DEFENSE OF THE CHURCH
AGAINST THE
ATTACKS OF THE A. P. A.,
AND
ANTI-CATHOLIC MOVEMENTS IN GENERAL.

ERHAPS because of the proverbial inappreciation, which meets a broad benevolence, and possibly because the greatest organizations must always have the greatest number of enemies, the Roman Catholic Church has been, at many, if not all times, in the history of her long work for mankind, the centre of attack from hordes of her ungrateful beneficiaries. While it is far from our intention to offer any defense of the Catholic Church, whose deeds, despite their oft tardy recognition, constitute her greatest justification, it is to be regretted that these attacks upon her have shown even the enlightened present to be no exception, in this regard, to the history of the past. Intelligent inquiry into history must establish indisputably that the light of civilization, and the birth of humanitarianism, had its inception in Rome—the benevolence of whose institutions has so often been stigmatized by malevolence, and the purity of whose intentions and devotion to mankind has so often been smirched with accusations of political design and fraud. Through all this the reliance of the Church has been the certainty of the survival of the fittest, which has borne her up in her arduous task and many privations to the position of her present influence and power.

The right of those vested by the Church with the commission, through divine sovereignty, to care for the welfare, healthfulness, and morality of temporal powers has been constantly perverted to mean her desire for a complete assumption of the civic sword—that sword which Rome has never advised to be drawn save in defense of right, and whose peaceful detention in the diplomacy of the present has been her constant admonition. Doubtless to the incitations of sectarianism more than to any other force are due the enmities which have been aroused against the Catholic Church. Failing in their inability to disprove the righteousness of her cause, zealots for discord, in whose appearance the present affords no exception to the past, have endeavored to assail the works of the

Church by attacks upon the character of such bad Catholics as they were able to find, and whom they held up as typical productions of the wisdom and purity of the Church's work for men.

In nothing more than in her work for education have the intentions of the Church received greater criticism. They have been persistently represented to mean her stealthy encroachment upon the civic power, and her preparation, especially in the United States, of a basis for proselyting the nation. To instance a typical example of the aversion which sectarian bigotry has manifested toward the beneficent work of Catholic education, let us cite the Jesuits, upon whom has been wreaked, most violently of all, the abuse of the Church's enemies, despite the fact that their tireless and arduous labors for mankind, from the days when they taught the savages of the North American forest to the present in which they lead the institutions of learning to-day, have been one long series of privations rather than emoluments, and of persecution rather than of praise. So it is that from her broad policy of education, on through everything the Church has done for men in the Christianization of the world, there have been malign perversions of her purity, resentments against her righteousness, and petty envies of her influence and power.

As Catholic education in the United States seems at present to be the principal point of attack against the work of the Church in America, and the excuse upon which all the charges of subterfuge and plot have been brought against her, let us examine into the spirit and principles which actuate the policy of the Church in the education of the young men and young women of this Republic.

The practical influence of Catholic principles and of the Catholic system of education in forming men can best be judged from the character of the typical men which the Church has already produced. These we may look for in the ranks of our Catholic Bishops. The bishops of the Roman Catholic Church in America are usually a hard-worked set of men, who find occupation enough for their time and energy in looking after the special welfare of their own respective flocks. A few of these bishops, however, are so peculiarly situated as to be placed directly under the eyes of the American people, and have been naturally led to give public utterance to their social principles. Two such typical Catholic bishops it will suffice us to mention from among the body of the American episcopate. They are Cardinal Gibbons and Archbishop Ireland. No American citizen needs to be informed how thoroughly clear-minded and broad-hearted are these two men, and how absolutely in harmony with the principles of the American Republic are their convictions and their aims.

It would be easy to indicate scores of living laymen of whom the

DEFENSE OF THE CHURCH

same could be said, but selections, like comparisons, might seem odious. There is not a great metropolis in our land in which there are not Catholic citizens thoroughly identified with their Church in its beliefs and its practices, and at the same time recognized by their fellow-citizens as typical exponents of all that is best and purest in our American civilization. If, on the other hand, the American people can point to certain of these, here and there, who are not an honor or a help in our public life, the Catholic Church, upon her part, can point to many and many a pronouncement of her own in which the principles and the policies of these men are repudiated and denounced. Fair-minded men must judge the Church, not by what some Catholics do in spite of their religion, but by what those Catholics do who are recognized as typical churchmen in conformity with the principles and teachings of their religion.

An analysis of the Catholic system of education shows the entire construction of its vast fabric to emanate from the following seven cardinal principles:

1. The basis of modern civilization is the philosophy of the Christian religion, in its teaching concerning man, God, and the relations of man with God, and men with each other. It has been attempted by philosophers of the school of Gibbon and Hume to disprove this great truth, but their efforts have been futile, and experience has demonstrated the contrary.

2. No reasonable man doubts that the chief agency in the development of civilization is proper education.

3. But that education should develop a sound and lasting civilization, it must have the Christian religion as a pervading element.

4. On the other hand, education is inseparable from scientific research and the advancement of knowledge. Some have imagined or pretended that this is inconsistent with the Christian religion, but we know that this is not true, and that, on the contrary, every truth and fact of nature illustrates the supernatural. Science logically leads us to philosophy, and philosophy to religion. This very statement has been lately proclaimed by the Marquis of Salisbury, president of the British Academy, speaking from the standpoint of science, in his last annual address.

5. Hence, any system of education involving the exclusion of the Christian religion is illogical, and must prove practically pernicious. This is especially true of higher education, since popular thought will always be largely molded by the most learned.

6. From all this it follows that the chief need of our times, in view of logical, sound education and in reference to genuine civilization and the safeguards of wise social institutions, is the establishment of higher or university education, in which zeal for the very deepest sci-

DEFENSE OF THE CHURCH

atic research, and for the very farthest advances in learning, will be coupled with equal zeal for the Christian religion.

7. Finally, it is manifest to all impartial observers that the world's advance body in civilization is led by the United States. Here, then, more than anywhere else in the world, it is important that popular education, and especially higher or university education, should be thoroughly impregnated with the soundest Christian philosophy. It is this earnest conviction and this object nearest the heart of the broad-minded Leo XIII., that have led him, seconded by the practical wisdom of our bishops, to establish, in the nation's capital, the great Catholic University of America. The very location of this university in Washington was intended as a permanent monument of the faith of the Roman Catholic Church in the righteousness of American institutions, its profound conviction of the harmony between the principles of the great American Republic and the principles of the Catholic religion—the old religion of Jesus Christ, the mother of modern civilization—and its belief that the principles of these institutions are inseparably bound up with the future welfare of the world.

Much comment has, I believe, been passed upon the establishment, by the Catholic University of America, of its divinity school prior to the initiation of the work of its secular branches, and this has been falsely represented to bear significance of a deep-laid plot on the part of the Roman Catholic Church for the proselytization of the American people. I wish to say that the sole reason for the establishment of our faculty of divinity before our other divisions can be found in the statement that since the fundamental conception of a university requires that it teach all possible about God, man, and nature, we have commenced with the teaching about God in the conviction that the higher should logically precede the lower forms of knowledge, and that the omission of any form would mar the universality of Catholic education. Moreover, the Pope and his representatives, the bishops, feel confident that the great cause of Catholic education in America must commend itself to the sympathies not only of intelligent Catholics, but of all our citizens, whatever their denominational creed, who believe that the welfare of our country and of the world depends upon the intimate union of the Christian religion with the highest and broadest of culture.

The teachings of the Catholic Church, that the substance and the light of civilization is to be found in the spread of Christian education, have resulted in the enlistment under its banner of as devoted and self-sacrificing an army of workers as were ever organized in any cause.

Few more touching examples of devotion to the progress of education can be found in the biography of its greatest friends than have been wit

nessed in the act of the venerable Mgr. McMahon in devoting his entire fortune of nearly \$400,000 to the building of a home for philosophy and literature in the Catholic University of America, where he is now spending his last honored days after an active pastorate of forty years in New York City. This is but a single instance of the unselfish zeal which marks the adherents of this noble cause, and Americans should find satisfaction in the knowledge that, while the secular departments of the Catholic University of America know no distinction of creed to either students or professors, their teachings will never be found to countenance or compromise with the schools of agnosticism, materialism, and infidelity.

Perhaps in few things have the position and policy of the Catholic Church been more persistently misrepresented than in allegations concerning its political purposes, which have flooded the sectarian press during the past few years. The Catholic Church has no political purposes. It neither countenances nor wishes for any political position, distinction, or influence. There is absolutely no relation between the Church and any political party. Prominent Catholics are Democrats, and prominent Catholics are Republicans, simply according to the view they may take of the great centripetal and centrifugal tendencies in which consists the harmony of our governmental system. Neither in the private recognition of their Church nor in the public example of its Christian citizenship are they either better or worse Catholics for the views which they hold concerning these great principles and tendencies of our commonwealth. Men are good Catholics if they hold and follow the principles of the Church, and they are bad Catholics if they have permitted corruption to separate, to estrange them from its principles. The secular position and affinities of any Catholic, aside from his observance of the moral law, are matters entirely extraneous to his religious faith, and any assumption to the contrary is repudiated both by the teachings of the Church and the practice of its consistent members.

Our country has lately witnessed an outburst of sectarian animosity against the Catholic Church in a mass of heterogeneous movements arising here and there, which have finally crystallized themselves in a most un-American organization, ruled by the reprisals of intolerance, recruited by the spirit of revolution and rallied as the "A. P. A." Such movements are no new thing, either in the history of our Church or in the history of our country. Bigotry ruled in the land before our War of Independence, and even since the genius of America has quenched its shameful and destructive flames, a few scattering firebrands have every now and then appeared, endeavoring to rekindle afresh that conflagration whose lurid fires once flamed against the night of superstition in the times of the Salem witchcraft. It is this malign spirit of disorder which

is now once more asserting itself in political or semi-political movements, which have for their beginning a thrust at the Christian religion, and for their ultimate design the disintegration of our society. It is strange that any intelligent man could listen to these harbingers from the religious ghostlore of the past, or could give to such inflammatory efforts the dignity of supposed political importance.

The American people do not need to be reminded of the character and history of "Know-Nothingism," and of their final indignant refutation of it, which has rendered the very name of its disciples the synonym and symbol of ignorance. Something of the same kind is now showing itself in this new movement of the American Protective Association and working, be it said, with an energy worthy of a better cause, to set citizen against citizen through the agency of bigotry, prejudice, and sectarianism. It but gladdens my heart to see how fiercely they work in their bad cause, for the louder their outcries, the more inflammatory their utterances and malignant their exertions, the sooner will they show to the American people the shamefulness of their heartless, unchristian policy. I say more power to them, for power ill-gotten is soonest spent, and unrighteous revolution must always run the shortest course. Let them do their worst, for the sooner that worst appears the sooner will the miserable spirit which actuates their efforts become plain to our citizens and settle their cause forever. I have no fear at all as to what the future will be. Believing, as I do, absolutely, in the genius of American principles and institutions, I know that these men and their policy are not the outgrowth of the liberal genius of America, nor are they the children of its harmony and freedom; and I know that their career, even though it be violent, must be short-lived and end in the ignominy it deserves. I am convinced that the whole movement now known as that of the A. P. A. is simply the outcome of imported British Orangeism, in alliance with the small lingering element of ultra New England puritanism, in which the intolerance of the former has fused with the worst forms of the superstition of the latter. This poor thing is making desperate efforts to secure a place in the struggle for existence, but in the very laws of nature, which demands the survival of the fittest, it must soon be destined to despair.

These parasites upon the social body will always vanish in due course of their own accord if left to the purifying influence of the life-blood of our Republic. They will become fewer as our civilization progresses, until it attains a point where none of these isolated handfuls of revolutionists can raise a concourse large enough to secure the most passing attention in their dissent from the laws of social order and development.

There can be no doubt that if Jesus Christ obliges all men to "hear the Church" which He established, and, consequently, to obey her, and to be subject to her, He must have given all men the means to know her with certainty. He must have impressed upon her certain prominent characteristics, by which she could be clearly recognized as the divinely authorized teacher of men, to lead them in the way of truth and salvation. His perfect justice required it; otherwise He would have given a command, without making its fulfillment possible. As we admit, therefore, that He obliged us to hear His Church, we are bound to admit also that he gave His Church these distinctive notes or marks by which she can be recognized.

But what are these important marks by which all ages have infallibly recognized the true Church of Christ? They are well known. Thus the Apostles' Creed and the Nicene Creed, which are so peculiarly sacred to all Christians, and which "may be proved by the most certain warrants of Holy Scripture" (8th of 39 Art. of the Church of England), expressly affirm the existence of these marks. They are four—Unity, Holiness, Catholicity, and Apostolicity. "*I believe in the One, Holy, Catholic and Apostolic Church.*" These four marks, therefore, when found together, manifest the Church which all ages have recognized as the true Church of Christ—the Church in which our forefathers believed.

Now all these marks I find nowhere except in the Catholic Church. Therefore, I must conclude that the Catholic Church is the only true Church of Christ.

A mere glance at the profession of faith of the Catholic Church, at her catechisms, or theological treatises, at her books of instruction as they are published in various countries, will suffice to show that her members "keep the unity of the Spirit in the bond of peace." And as they have but one Lord and one baptism, so also they have but one faith (Eph. iv. 3, 5). "They are," as Tertullian well said of the primitive Christians, "each what all are and all what each is." Catholics, however far apart in time and place, however separated by conflicting interests, inclinations, or national prejudices, are all intimately united in religion, and constitute one great people, one fold, one kingdom, professing the same doctrines, and acknowledging one supreme authority, viz.: the authority of the Roman Pontiff, the Vicar of Christ, and the Successor of St. Peter.

This twofold unity of faith and government is an essential property of the true Church of Christ. And, indeed, if the members of Christ's mystical body were not animated by the same faith, how could they be said to be "members of member," or, as we may read in the revised version "severally members thereof"? (1 Cor. xii. 27). How could their

unity be compared to that which exists between the Eternal Father and His Divine Son, and be a proof to the world of the divinity of Jesus Christ? (John xvii. 20, 21). And if the Church were not one in government, how could it be said to be a kingdom? A kingdom necessarily conveys the idea of a society strictly one, and this implies one supreme authority. It is a fact, moreover, that our Lord ordained that His Church should have one universal pastor. It was to Peter alone that He addressed these words: "Blessed art thou, Simon Bar-jona . . . and I say to thee, that thou art Peter (Cephas), and upon this rock (Cephas) I will build my Church, . . . and I will give to thee the keys of the kingdom of heaven" (Matt. xvi. 18, 19). That Peter is "the rock" is not only evident from the context and the common interpretation of the Fathers, but is also admitted by the most learned Protestant commentators. Thus Bloomfield (Comm. in loc.) testifies that this is the interpretation of "almost every modern (Protestant) expositor of any note." I cannot better explain the relation of Christ and Peter, as foundations of the Church, than in the words of St. Leo (A.D. 440): "As my Father has manifested My divinity to thee," he says, paraphrasing Christ's address to Peter, "I make known to thee thy excellences: for thou art Peter, that is, as I am the inviolable Rock, who maketh both one, I, the foundation, other than which no one can lay; nevertheless, thou also art a rock, because thou art strengthened by my power, so that those things which belong to me by nature are common to thee with me by participation" (Serm. 4 de Assumpt.) And Christ fulfilled His promise, for, as St. John relates in the twenty-first chapter of his Gospel, our Saviour, after His resurrection, addressing the same Apostle, committed to him the care of His Church. "Feed my lambs, feed my sheep." St. Ambrose (A.D. 370) declares that Christ appointed Peter to feed the lambs and the sheep "in order that He, who was the more perfect, might hold the government" (in Lucam. l. 10, n. 176). St. Jerome (A.D. 385) assigns the reason why our Lord constituted a head for His Church. "One is chosen amongst the twelve, that a head being established, the occasion of schism may be removed" (Ad Jovin l. 1, n. 26); and St. Optatus (A.D. 368), addressing the Donatists, says that the Episcopal chair in the city of Rome was bestowed first upon Peter, "head of the Apostles, whence he was called Cephas," and that "in communion with that chair unity was to be preserved by all." The Catholic Church preserves this communion with the chair of Peter, the See of Rome, and this is the reason why it is commonly called "The Roman Catholic Church."

In the Catholic Church, again, I find that holiness which must characterize the true Church of Christ. By her doctrine and the administration of the sacraments the true Church of Christ is to carry on the work

of Christ, and so attain the end for which she was instituted—the sanctification of her members. And this is precisely what the Catholic Church does.

Let me take, for instance, her doctrine concerning the sacraments, and it will clearly appear how, by her ministry, she sanctifies every stage and condition of life. She teaches that we are born in a state of sin (Rom. v. 12), and, therefore, that before we can live the life of grace, we must be purified from our guilt—we must receive a spiritual birth (John iii. 5). And this she gives us by means of the Sacrament of Baptism (Matt. xxviii. 19). After being spiritually born our life of grace is but weak. We are, indeed, Christians, but we have to become strong and perfect Christians; and we are made such, she teaches us, by receiving from her the Sacrament of Confirmation (Acts viii. 15, 17). Furthermore, as in temporal life, so also in the spiritual, we stand in need of nourishment—our souls must be frequently fed with “the bread of life” (John vi. 48); and this she gives us in the Sacrament of the Holy Eucharist, which, as we know again from her divine teaching, is the true body and blood of Christ, under the appearance of bread and wine (John vi. 51, 52; Matt. xxvi. 26–28). But to be perfect is not human. We are liable to fall into sin and lose thereby the state of grace. We stand in need, therefore, of some healing remedy for sin. This necessary remedy she provides for us in the Sacrament of Penance, in which, by the priest’s absolution, given to us by the authority of Christ delegated to him (John xx. 22, 23), joined with contrition, confession, and satisfaction, the sins which were committed after baptism are forgiven. Again: the Church knows that it is at the time of our death that we are in the greatest spiritual need. Weakened by disease, we are less able to withstand the attacks of the enemy of our salvation. This special assistance which we need then she communicates to us in the Sacrament of Extreme Unction, the anointing of the sick mentioned by St. James (v. 14, 15). In religion, to sanctify ourselves we stand in need of spiritual teachers and guides—of men who are “ministers of Christ and stewards of the mysteries of God” (1 Cor. iv. 1); and these are supplied, together with the powers and graces necessary for them, by the Sacrament of Holy Orders (2 Tim. i. 6). And, finally, she sanctifies the married state by the Sacrament of Matrimony, which she considers as the emblem of that sacred union which exists between Christ and His Church (Eph. v. 25, 32). This, she teaches us, has been instituted to give to married persons the graces required for the fulfillment of their duties and for the religious training of their children.

Assisted by the Holy Ghost, who gives efficacy to her ministry, the Catholic Church is ever gathering new members into her fold, and

implanting in them the principle of supernatural life, and by the practices of devotion she inculcates, she fosters that life in all. And if some of her children are not actually saints, it is only because they do not live in accordance with their faith. In fact, in every age and in every land, she has been and is the fruitful mother of saints, and thousands of her sons and daughters renounce all worldly honors and enjoyments, in order to consecrate all that they have, and all that they are, to the service of God and of their fellow-men, always ready to lay down their lives for them. Witness those heroic men who vowed to attend the lepers, and bear the awful consequences of their self-devotion; witness those who solemnly vowed to remain in slavery themselves, if they could not otherwise redeem the captives; witness those many priests and sisters of charity who lay down their lives in every epidemic. In a word, with an activity and zeal for souls, which even her enemies are forced to admit, the Catholic Church leaves nothing undone for the conversion of sinners, for the instruction of the ignorant, for the relief of the poor of Christ. Her many missions in every land, her schools of every degree for the rich and poor, her books of devotion in every tongue, her hospitals, asylums, and charitable institutions of every kind, are so many proofs of her untiring zeal in fulfilling her divine mission to bring all to Christ.

The true Church of Christ has always been and must always be "Catholic" according to those words of the Apostles' Creed: "I believe in the holy Catholic Church." Hence we find the term Catholic used by the Fathers as a distinctive mark of the true Church. St. Ignatius (A.D. 107), writing to the Church of Smyrna, says: "Where the bishop is, there let the multitude of believers be; even as where Jesus Christ is, there is the *Catholic Church*." This catholicity of the true Church, instituted by Christ, is threefold—catholicity of extension, "going teach *all nations*", catholicity of doctrine, "teaching them to observe *all things*"; catholicity of duration, "I am with you *all days*, even to the consummation of the world." Catholicity, then, implies a multitude of members spread throughout the whole world, in all ages, and professing the same doctrines. Now this is exactly what I find in the Church to which I belong. Her members far outnumber all the other Christian denominations taken together. According to the London *Scientific Miscellany*, there are over 254,000,000 Catholics. These are spread all over the world, so that there is no civilized or savage country known where the Catholic Church is not actually established, and carrying out the work of Christ. "The Catholic Church is so called," says St. Augustine, "because it is diffused throughout the world" (Ep. 52, ad Sever. n. 1). Catholics can repeat to-day what Tertullian (A.D. 199) said of the Catholics of his time, "We have filled every place, cities, islands, castles, towns, assemblies, your

very camps, your tribes, companies, palaces, senate, forum! We leave you but your temples" (Apol. 22). And what is more important, the Church so diffused holds everywhere the same faith, has the same constitution, the same sacraments, the same form of government. She is Catholic as she is one. To the question, then, "Why am I a Catholic?" I might well answer in the words of St. Augustine: "Many things detain me in the bosom of the Catholic Church. . . . The name itself of the Catholic Church keeps me: a name which, in the midst of so many heresies, this Church alone has, not without cause, so held possession of, that while all heretics would fain have themselves called Catholics, yet, to the query of any stranger, 'Where is the meeting of the Catholic Church held?' they would not dare to point out their own basilica or house" (C. Ep. Fund., c. 4).

By "Apostolic Church" is meant the Church which Christ established by means of His Apostles, whom, as the Gospels tell us, He selected, instructed, ordained, and commissioned to perpetuate among men to the end of time His divine mission. The Church, then, to be Apostolic, must be *the Church* established by the Apostles, that is, it must have an *Apostolic* origin, it must teach the *same doctrine* which the Apostles taught, and her ministers must derive their authority from those same Apostles.

That the Catholic Church has an Apostolic origin is a fact which cannot be questioned. Dr. Lardner, a Protestant writer, speaking of the foundation of the Church of Rome by St. Peter, assures us that "this is the general, uncontradicted, disinterested testimony of ancient writers in the several parts of the world," and he adds, "it is not for our honor, nor for our interests, either as Christians or Protestants, to deny the truths of events ascertained by early and well-attested tradition" (Works, vol. 6, p. 253, Lon., 1838). "It is the universal testimony of tradition," says Dr. T. Schaff, "that Peter labored last in Rome" ("Hist. of the Ap. Church," p. 362, N. Y., 1853). And Dr. Whiston, another Protestant, speaking of the same subject, expresses himself in a still stronger way. "This is so clear," he says, "in Christian antiquity, that it is a shame for a Protestant to confess that it has ever been denied by Protestants" ("Memoirs," London, 1750). It will suffice, then, to cite a few testimonies from the early doctors of the Church. Thus St. Cyprian calls the Roman See the "See of Peter" (Ep. 55, n. 14). St. Jerome calls Pope Damasus "the Successor of the Fisherman," and his chair "the chair of Peter" (Ep. 15, n. 2). And St. Augustine calls Linus, the Roman Bishop, "the Successor of St. Peter" (Ep. 53, n. 2).

A careful examination, moreover, of the doctrines of the Catholic Church will prove clearly to any unprejudiced mind, that she teaches *whole*

and *entire* the very same doctrines that were taught by the Apostles. This I find to be admitted by Protestants themselves, at least as far as it concerns those points, which they call "fundamental" or "the original elements of the Gospel." See ex. gr. Hodge "Systematic Theology" (p. 3, c. 17, § 3), and Hopkins, "End of Controversy Controverted" (Lett. 19). What they try in vain to prove is, that the Catholic Church, together with those doctrines, has taught many errors, that she has added many new points of doctrine to the original deposit of faith. I have diligently examined each and every one of these points, and the result of this study has been to convince me the more, that the so-called additions are not new articles of faith, but only *authoritative declarations* of the teaching Church that the doctrines in question had been revealed to the Apostles, and had come down to us either by Scripture or Tradition.*

The last condition required for the Apostolic Church is an Apostolic ministry, that is, ministers who derive their powers from the Apostles, and are in communion with the centre of unity which Christ established, and from which they derive their mission. The necessity of this communion with the centre of unity is evident from the few remarks already made on the unity of the Church. In confirmation of this, it will be enough to quote here two of the many authorities I have examined on this subject. St. Optatus speaking of "the chair of Rome, in which Peter sat," tells us that "in communion with this chair unity is to be preserved by all." And that great saint and doctor of the Church, St. Jerome, thus addresses the Bishop of Rome, Pope Damasus: "I speak with the Successor of the Fisherman, and the Disciple of the Cross. Following no chief but Christ, I am joined in communion with your beatitude, that is, with the chair of Peter. On that rock I know that the Church was built. Whosoever shall eat the Lamb outside that house is profane. Whosoever does not gather with *you* scattereth" (Ep. 15, n. 2).

It is an historical fact, which no scholar has ever denied, that the priests and bishops of the Catholic Church can trace their lineage back to an Apostolic origin. This is clearly demonstrated by following the succession of pontiffs from St. Peter to Leo XIII., in the Apostolic See of Rome, with which centre of unity no other priesthood but that of the Catholic Church is in communion. I may add, also, that those denominations which lay any claim to apostolicity of orders, as, for instance, the Church of England, and its daughter, the Episcopal Church in the United States, found this their claim on the fact of having received these orders

* I may be permitted to refer the reader to "The True Faith of our Forefathers" (American News Co., N. Y., 1882), where he will find the result of this investigation.

from bishops that had been in communion with the Roman Catholic Church. Again, therefore, with St. Augustine, I answer that I am a Catholic because "In the Catholic Church . . . the succession of priests from the See itself of the Apostle Peter [Rome] even to the present Episcopate, holds me" (Contr. Ep. Man. n. 2).

But, once more, if I consider the express will and purpose of Christ in establishing His Church on earth, I find that she shall continue to the end of time, unchanged in her internal and external constitution, and possessing all the very same gifts, marks, etc., with which she was endowed by her Divine Founder. For the mission of the Church is the mission of Christ, "to save souls." She must last, therefore, as long as there are souls to save. She is built on a rock, and "the gates of hell shall never prevail against her." Hence it is impossible for her ever to become corrupt in her faith, in her sacraments, or in her government. For the moment she should fail in any of these, that moment the gates of hell would have prevailed against her. To assert that at any time the Church of Christ failed is to deny the truth of Christ's promise to His Church, "I am with you all days, even to the consummation of the world." "There are some," St. Augustine tells us, "who say: she that was the Church of all nations, is already no more; she has perished. This say they who are not in her. The impudent assertion!" (Ps. 101, serm. 2, n. 8.) If, therefore, the Church cannot fail or become corrupt, there can be no reason for any reformation in her faith, her sacraments, or government. Every attempt at such reformation is an explicit denial of her indefectibility.

But if the true Church of Christ was to last the same "all days," even to the end of the world, then it has always been in existence, from the days of the Apostles to our own. It existed, therefore, when Luther and Calvin and Henry VIII. raised the standard of revolt against the Catholic Church, in which they were baptized and educated; it existed when each established a separate and independent Church of his own. And if it existed, it could be no other than the Roman Catholic Church. For it is a fact that, at the time, there existed no other Church distinct from her, and recognized by the Reformers as the true Church of Christ.

It is evident, therefore, that the "Reformers," and consequently those who have followed in their footsteps, have no divine authority to preach, to administer the sacraments, and to govern Christ's mystical body. They certainly did not receive it from the Catholic Church, from which they were separated, and by which they were condemned. Luther was a priest, but never a bishop. Calvin was a simple cleric, and never received the order of priesthood. Henry VIII., "the spiritual head" of the Church of England, was a layman. By whom, then, were they sent?

And "how can they preach unless they be sent?" (Rom. x. 15). Did they receive an extraordinary mission from God himself? But where are their credentials, where their proofs? No account of these has ever come to light. And it seems plain enough to me, at least, that they all could not have been sent by the same God to preach contradictory doctrines and vilify each other. Henry VIII. wrote against Luther, Luther against Calvin, and Calvin against both.

As this subject is of vital importance, I will consider my position as stated above from another point of view, briefly touching on a point of doctrine characteristic of the Catholic Church.

My reason for being a Catholic is drawn from the fact that the Catholic Church, *i. e.*, the Church in communion with the Successor of St. Peter, the Bishop of Rome, is the true Church of Christ. This I briefly proved, by showing that she possesses all the notes, which must, according to the intention of Christ, characterize His Church, and distinguish it from every other society. I now add, that since I am obliged to be a Christian in order to be saved, and since the choice is only between Catholicity and Protestantism, if I were not a Christian Catholic, I ought to be a Christian Protestant. Now is it proved that Christian Protestants constitute the Church of Christ? This should be *one* in faith and government; its members should be so united as to be "members of member" and constitute one body, one kingdom, one fold. In vain do I look for this unity among Protestants. They do not constitute one church, but many independent churches. They have not "one faith" or creed, but many creeds. And no wonder, for there no unity of faith can be found where the only principle of this unity is denied, and a principle is set up in its place which necessarily causes dissension. This false principle is their rule of faith. As long as they are told that every man has the right and duty to interpret the Scriptures for himself, as long as the private interpretation of the Bible is to settle all religious controversies, so long will religious division be perpetuated, not only among different denominations, but even among the members of the same denomination. If Washington and his colleagues in promulgating the Constitution of this Republic had said, "Let each one read this Constitution for himself, explain it for himself, and follow out in practice his own interpretation of it," we certainly should not be "known and read of all men" as one united nation. In its stead, we should have had a thousand different political sections and petty governments. How did these great statesmen guard against this danger? They framed the Constitution, and at the same time established a supreme tribunal, and an authoritative power, which should interpret its meaning ultimately and definitively, by whose decision all, without exception, from the President to the beggar, are bound to abide

The true rule of faith is the living and infallible authority of the Church of Christ. This, and no other, is the supreme tribunal, and the supreme judge in matters of faith. This is the source and safeguard of unity. I have already shown that Christ, our Lord, established in His Church an authority to whose teaching the faithful must submit. While it is nowhere said in the Scriptures that Christ gave to His Apostles, who then constituted the Church, a mission to *write*, we find it expressly stated in the last verses of St. Matthew's Gospel that He committed to His Church the mission of *teaching* all nations. We know also that He made submission to this teaching a condition of salvation (Mark xvi. 16), assuring us that he who hears the Church hears Him. Because He is always with His teaching Church, and the Spirit of truth, the Paraclete, abides with her forever (John xiv. 16). How could Christ make obedience to this teaching authority a condition for salvation, and declare that in hearing the Church, I should hear Him; that the gates of hell should never prevail against it; that the Spirit of truth is the Spirit of His Church, if that Church had no divine authority to teach, or were fallible in teaching?

Those who deny this authoritative and infallible teaching of the Church, if consistent, must give up all divine faith. "I should not believe the Gospel," says St. Augustine, "unless the authority of the Church moved me thereto" (C. Ep. Fund, c. 5). The Bible, without this living and infallible authority, leaves men necessarily in a state of doubt. For before they can believe any article of faith, on the sole authority of the Bible as the word of God, they must first be infallibly sure that the book, in which they find that article, *is* the word of God, and not the word of man; just as before we accept any statement as an article of the Constitution of the United States, we must first be certain that the Constitution spoken of is really the Constitution of the United States. How can Protestants settle that question? *i. e.*, how can they, without the authority of the Catholic Church, be infallibly certain that the Bible is the word of God? That the Bible, as they have it, containing so many books, and chapters, and verses, is a work of inspiration? This evidence is not found in the Bible itself, and even if it were there, the question would still remain, how do you know that this assertion is itself authentic? How do you know that this assertion is of God? They may believe that book to be the Word of God, because they think so, or because they fancy that the Spirit bears witness within them, or because this is the opinion of learned men, or even because their own denomination tells them so. But are they infallibly sure that they are correct? All those learned men are fallible; they acknowledge it themselves; their own denomination or Church professes to be not infallible, and consequently to be liable to err.

Moreover, this fallible authority is *human* authority. Will they believe on *human fallible authority* that the Bible is the word of God? They may, if they choose, but then let them be logical, and believe *what-ever* is in the Bible on the *same* authority—in other words, let them give up *divine* faith. “Prove to me,” says Rousseau, “the necessity of authority in religion, and to-morrow I will be a Catholic.” That this authority is absolutely necessary is evident from the fact that without it the unity of the Church of Christ cannot subsist; without it the Church of Christ is a purely human institution; without it in religion we are lost in doubt. This divine and infallible authority I find in the Catholic Church, and nowhere outside of it; for the different denominations that have sprung up since the time of the “Reformation” positively reject it.

These, then, are some of the reasons “why I am a Catholic.” I remain in the Church to which I belong, because, to use St. Augustine’s words, “This is the Holy Church, the One Church, the True Church, the Catholic Church, which fights against all errors. She may be attacked, but cannot be overcome. All errors have gone far from her . . . but she remains unsevered from her own root, in her own vine, in her own charity. The gates of hell shall not prevail against her” (“De Symbolo,” n. 14).



ORDER OF ST. DOMINIC.

EARLY LIFE OF ST. DOMINIC.—THE ALBIGENSIANS.—FOUNDATION OF THE ORDER.—APPROBATION OF THE RULES.—MASTER OF THE SACRED PALACE.—PROPAGATION OF THE ORDER.—THE INQUISITION.—THE ORDER IN AMERICA.

SAIN**T** Dominic was born in 1170, at Calahorra, in Old Castile, in the diocese of Osma, of the illustrious house of the Guzmans. The Duke of Medina-Sidonia, ¹ chief of this noble house, is the acknowledged patron of the whole Order of St. Dominic. The mother of the saint, whilst having him in her womb, dreamt that she brought forth a dog, which carried in its mouth a burning torch that set the world on fire. This explains why the Arms of the Dominicans contain the figure of a dog with a torch in its mouth. From his earliest childhood the saint evinced the tenderest sentiments of piety. At the age of 14 he was sent to the public schools of Palencia, which were soon after transferred to Salamanca. Dominic here became proficient in rhetoric, philosophy, and theology. When 28 years old he embraced the Institute of Regular Canons of St. Augustine in the diocese of Osma. Soon after he accompanied his Bishop into France. The Bishop having obtained permission of Pope Innocent III. to work at the conversion of the Albigenses, Dominic remained with him. For two years they labored in Languedoc, at the end of which the Bishop returned to his diocese, leaving Dominic as his successor in the same apostolic work.

It was during his sojourn among the Albigenses that he instituted the celebrated devotion of the Rosary, by which he obtained the most marvellous results.

Not until 1215 did he lay the foundations of his Order of Preaching Friars, the plan of which he had meditated some time before. The principal aim of the saint by this institution was to multiply in the Church zealous preachers, who by their word and example might be a means of spreading the light of faith and the fire of divine charity. The Bishops of Languedoc and Provence, to whom he communicated his design, all approved of it, and pressed him to hasten its execution.

Sixteen of his fellow-missionaries joined him, and Peter Cellani, one

¹ While in Spain, the author had the pleasure of meeting this nobleman.

of their number, gave some houses in Toulouse, in which they formed themselves into a regular community under the protection of the Bishop. This was the first convent of the order. St. Dominic then went to Rome, where he was most kindly received by Pope Innocent III. According to Theodoric, Bishop of Orvieto, and Vincent of Beauvais, the Pope at first made some difficulty in approving the new order upon the ground that too great a multiplication of orders would bring confusion. But they add that the night following the Pope dreamt he saw the Lateran church in danger of falling, and that St. Dominic stepped in and supported it with his shoulders. However that may be, the fact is that the Pope approved the new order by word of mouth, bidding the founder draw up the constitutions and lay them before him. On his return to Toulouse, after consulting with his colleagues, St. Dominic chose for his order the rule of St. Augustine. He added special constitutions, and borrowed from the Order of Premonstratensians the custom of observing perpetual abstinence from flesh-meat, and a rigorous fast from the feast of the Exaltation of the Cross to Easter. He arrived at Rome with a copy of his rules in September, 1216. Pope Honorius III., who had succeeded Pope Innocent, confirmed the order and its constitutions by two Bulls, both dated in December of the same year. It was about this period that the Pope created the dignity of Master of the Sacred Palace, who, in virtue of his office, as the Pope's domestic theologian, assists at all consistories, whether public or private, confers the degree of Doctor at Court, approves all theses and books, and nominates the Pope's preachers. Pope Honorius imposed this charge upon St. Dominic, and it has ever since been committed to one of his order.

With the consent of His Holiness, Dominic returned to Toulouse in May, and spent some time in forming his brethren to the practise of a religious life. The extraordinary reputation of St. Dominic and his friars attracted many learned and eminent men to the new order, and the saint established convents at Lyons, Montpellier, Bayonne, and other places. He returned to Rome in 1217, and the Pope gave him the church of St. Sixtus in that city. Here the saint built a monastery. Having given up St. Sixtus to nuns, whom he had undertaken to reform, he built a new convent for his friars at Santa Sabina. St. Dominic soon after gave the habit of his order to Saints Hyacinth and Ceslaus, nephews of the Bishop of Cracow. In 1218 he founded a monastery at Segovia, and another at Madrid, in Spain. The following year he established convents at Paris, and in several other places in France and Italy.

In 1220 Pope Honorius III. confirmed upon St. Dominic the title

of General, and the saint held the first general chapter of his order at Bologna, on Pentecost Sunday of the same year. During his lifetime the holy patriarch sent his friars into Morocco, Portugal, Sweden, Norway, Ireland, and England. In the second general chapter, held at Bologna in 1221, he divided his order into eight provinces, and sent some of his religious into Hungary, Greece, Palestine, and other countries. The saint died at Bologna on August 6, 1221, being 51 years old.

One of the greatest objects of the solicitude of St. Dominic had been to prevent riches from becoming the portion and the bane of his order. He strenuously refused to accept large or superfluous donations, and desired to cut off all superfluities. St. Francis of Assisium, a great friend of St. Dominic, coming to Bologna in 1220, was so displeased to find the convent of his own friars in that city built in a stately manner, that he would not lodge in it, but went to the Dominican monastery, which was poor, and stayed there some days to enjoy the conversation of his friend, St. Dominic.

The first habit worn by the Friars-Preachers was that of the Canons Regular, to whose order St. Dominic had belonged. It consisted of a black cassock, over which a rochet was worn. But, in 1219, the saint himself, in his convent of Santa Sabina, exchanged it for the one worn at present, which, it is believed, was shown by the Blessed Virgin to Blessed Renald of Orleans. In 1221 the order was divided into eight provinces, namely, those of Spain, Toulouse, France, Lombardy, Rome, Provence, Germany, and England. During the lifetime of the founder it had already entered Ireland. Maelpatrick O'Scannail, Archbishop of Armagh, about the year 1261, was a member of the Dominican Order.¹ General chapters were held in the convent of Chantry in 1281 and 1304.

After the death of St. Dominic, the religious of his order assembled a general chapter at Paris in 1222, and elected Blessed Jordan of Saxony as his successor, although he had been only two years and three months in the order. During the time of his administration the provinces of Greece, Poland, Denmark, and the Holy Land were erected. Blessed Jordan was drowned off the port of Acre in an attempt to reach Palestine. His successor was Saint Raymond of Pennafort. It was he who edited the constitutions under a better form, dividing them into two parts. Saint Raymond, having resigned his office, was succeeded by John of Waldesusen. The order continued to increase under this General as well as under his successors, Blessed Humbert, John of Verceil, and others.

The office of inquisitors of the faith was given to the Order of St. Dominic in the thirteenth century; it had hitherto belonged to the bishops. These inquisitors were at first appointed by the General of the order, but later on the nomination became reserved to the Pope or to the Holy Office of the Inquisition, which is one of the Roman congregations.

In the thirteenth century, the century of the great universities, the Dominican order became a centre of mental activity. The thirteenth century was one of a great intellectual movement, or rather, it was the outcome of the working of minds which had gone on for centuries. The days of Platonic intuition and of the dogmatic teaching of the Fathers had passed, reason demanded proofs, and the method of the philosopher, the great Aristotle, seemed the one best suited to the exigencies of the day. Peter Abelard had given an impulse to the use of reason, and those who came after him seized upon what was good in his system, sifting it from that which was evil. The Dominicans entered heart and soul into the movement. In their schools at Cologne and at Paris they shone as bright lights among their contemporaries. In the former city Albertus Magnus astounded the world by the depth of his knowledge and his wonderful erudition. Those were the days when all branches of knowledge entered into the curriculum of studies. They were not the days of specialists like ours, if we except, perhaps, medicine and law, but rather of universal science. Albertus Magnus is, we think, the best illustration of this. His works, consisting of numerous *in folios*, comprise the extent of the knowledge of that period. Theology and metaphysics, natural philosophy in its various branches, form the subjects treated. The great doctor of Cologne was even an expert in mechanics. But, in spite of his knowledge, Albertus Magnus has been eclipsed by one of his disciples, the great Thomas Aquinas. It was reserved to this illustrious son of St. Dominic to reduce to a system the working of the minds that had preceded him, a system that has been the admiration of ages, and which to the present day is the basis of Catholic theology. The Roman Breviary calls him "an excellent ornament of the Christian world, and the light of the Church." Thomas was born at Aquino in the early part of the thirteenth century. At the age of five he was committed to the care of the Benedictine monks of Monte Casino, and afterwards he continued his studies at Naples. While still a youth he entered the Dominican order, in spite of the opposition of his relatives, and he was sent to Paris by his superiors. He studied philosophy and theology under Albertus Magnus, and, at the age of twenty-five, himself obtained the degree of Master, which is one of the highest digni-

ties of the order. His life, though comparatively short, was a busy one. Besides the assiduous preaching of the word of God, he found time to compose his numerous philosophical and theological works, which form a mine of profound learning. His *Summa Theologica*, a treatise on the range of Catholic theology, has never been equalled. St. Thomas Aquinas died in 1274, in the Cistercian monastery of Fossa Nova, on his way to the Council of Lyons, whither he had been sent by Gregory X. He was fifty years old at the time of his death.

At the period of the great schism of the West, the Dominican order became divided into two portions. The provinces which recognized Urban VI. as the legitimate Pope elected as their General Blessed Raymond of Capua, and deposed Elias of Toulouse, who then held the office, and to whom the provinces of Spain, Aragon, France, Provence, and Sicily, recognizing Pope Clement VII. at Avignon, remained subject. The provinces governed by Blessed Raymond were those of Italy, Germany, Hungary, England, Poland, Greece, Dalmatia, Bohemia, Saxony, and the Holy Land. After the death of these Generals, each party continued to elect its own until the year 1418, when the order was again united under one General by Pope Martin V. Among those who had recognized the Anti-pope of Avignon was the celebrated missionary, St. Vincent Ferrer.

St. Dominic had originally forbidden his order to possess revenues and what we now call real estate, but during the generalship of Father Bartholomew Texier, Pope Martin V. dispensed in this point of the rule. One of the most illustrious popes, St. Pius V., was a member of the Dominican order, which has given to the Church so many persons distinguished by their learning, their zeal, and in the fine arts. The famous prior of St. Mark's at Florence,¹ Jerome Savonarola, was a Dominican, as was also Diego de Deza, Archbishop of Seville, the friend of Christopher Columbus. The art of painting claims as one of its most distinguished votaries the immortal Fra Angelico, the Dominican, and, in our century, the celebrated Père Besson, Lacordaire's friend, obtained renown in the same art.

At the time of Hélyot the Dominican order was divided into forty-five provinces, among which many were in the New World, such as those of the Holy Cross of the West Indies, St. James of Mexico, St. John the Baptist in Peru, St. Catherine of Quito in Ecuador, St. Laurent of Chili. Others were in various countries of the East,—Armenia, the Philippine Islands, and the Canaries.

¹ A portion of the monastery of St. Mark's is still occupied by the Dominicans. The most interesting part, that containing the celebrated frescoes of Fra Angelico, has been converted into a museum by the government, and it is open to the public.

In the sixteenth century the Dominicans watered the soil of Florida with their sweat, and even with their blood, and labored for Christ in the country now embraced by the dioceses of Savannah and of Mobile.' Twenty-three Dominican convents had been founded in Ireland during the thirteenth century, and at the time of the suppression the order possessed forty-three houses in that country. Shortly after that period the convents of St. Sixtus and of St. Clement's in Rome were given by a general chapter to the Irish Dominicans for the purpose of forming missionaries for that country. These, together with two similar convents, one founded in Lisbon, and the other in Lorraine, became the means of preserving the Dominican order in Ireland during the days of persecution. In the beginning of this century Father Richard Luke Concanen, an Irishman, who also held the office of assistant of the General of the order, was prior of St. Clement's in Rome. Having been appointed bishop of New York, he was consecrated on April 24, 1808, by Cardinal Antonelli, prefect of the Propaganda, but he never reached his diocese, for he died at Naples, on June, 19th, 1810. Several years before this appointment the Dominicans had made an establishment in the United States. Father Edward Fenwick had come over to this country in the beginning of this century. His first charge was in the diocese of Baltimore. Near the limits of a former parish of the writer in Charles Co., Maryland, about 18 miles from Washington, there is a district known as Mattawoman. There was once in this place a Catholic chapel, of which every vestige, with the exception of a few gravestones, has disappeared. It was here, as the continuator of Hélyot tells us, that Father Fenwick administered to a little flock, as well as at Piscataway, and whence he left for Kentucky. Father Fenwick was a Marylander by birth, and he had entered the Dominican order at Bornhem in Flanders with the intention of afterwards introducing it into his own country. He obtained the permission of his superiors in Rome and in England, and the promise of assistance from Bishop Carroll of Baltimore. By means of a circular addressed to the Catholics and the nobility of Great Britain, he had gathered an important sum of money for the undertaking. Arriving in the United States about the year 1805, he was advised by Bishop Carroll to settle in Kentucky. Here he was received with open arms by Father Badin, the only priest then in that district. Father Fenwick was accompanied by Father Anthony Angier. He established himself in Washington county, near Springfield, on a property which contained a tolerably well-built house, and which he bought with the income of his own patrimony. His companions at this first foundation

of the order in the United States were Fathers Thomas Wilson, Anthony Angier, Raymond Tuite, and another, with whose name we are not acquainted,—these, in 1806, founded the Convent of St. Rose in Kentucky, which is at present the novitiate of the order.¹ Four years later, in 1810, the Dominicans entered Ohio, which Father Fenwick evangelized in all directions, and a convent of the order was established near Somerset. In 1821, Father Fenwick became bishop of Cincinnati. After a laborious life he was stricken by the cholera, and he died on September 26th, 1832. The Dominican Fathers have continued their work unostentatiously, but with fruit. Although the order in the United States never attained the celebrity it has in Europe, nor produced men who may rank as great, it has nevertheless added its share to the apostolical labors of the American Church by its work in parishes and on the missions. It possesses foundations, besides those mentioned, in Minnesota, Newark, New York, Washington, and in the diocese of Hartford, not to speak of the Fathers in California, who belong to a separate province. The French province of Lyons possesses houses in Canada, and in the dioceses of Portland, Me., and Providence, R. I. The order was resuscitated in France in 1845 by the celebrated preacher of Notre Dame, the Père Lacordaire. At present it possesses in that country the provinces of Paris, Lyons, and Toulouse. Before the Revolution the Dominicans were known in Paris as Jacobins, from their convent of St. Jacques of that city. The residence of the General of the order is in the convent of La Minerva in Rome, which possesses a magnificent library, richly endowed in the last century by Cardinal Casanate, who gave to it his own collection of books, amounting to fifty thousand volumes without the manuscripts.

The habit of the Dominicans consists of a white tunic and scapular with a black mantle. The lay-brothers wear a black scapular. Until the year 1453, the friars of Spain and Portugal wore grey mantles, which they exchanged for the black one by order of their General, Martial Auribelle.

The constitutions of the Dominicans are admirable for their wisdom and the spirit of justice which animate them. The government of the order is elective, and what we may call democratic. No religious is punished for infractions against the rule without a fair trial held in the regular form of process. The different provinces of the order vary in their observances, nor is the strict rule of St. Dominic everywhere observed to the letter, but the tendency of the order and its general chapters has always been directed towards the maintaining of the primitive observance. Like other religious orders, that of St. Dominic

¹ Continuator of Hélyot.—Ed. Migre.

has experienced the effects of human weakness, but it was rather individual convents than the whole order which fell into a state of relaxation. From the year 1349, the time of the great pestilence, the regular observance had been, as it were, banished from the convents of the order in Germany, but it was restored by the General, Blessed Conrad of Prussia. The monasteries of Italy were reformed in 1402 by Blessed Bartholomew of St. Dominic of Sienna, afterwards bishop of Coronna. Father Bartholomew Texier, General of the order, worked hard for the regular observance, and established the Congregation of Aragon, which lasted 91 years. Several other reforms were at various times begun, such as that of the Congregation of Lombardy, founded about the year 1418 by Father Mathew Boniparti of Navarra, and that of the Congregation of Tuscany, established by Jerome Savonarola in 1493. This latter congregation was afterwards united with that of Lombardy, and, together with it, existed until 1531, when it was suppressed and erected into a province by Clement VII. Several other congregations of the Dominican order, such as the Gallican congregation and that of Holland, have existed, but there has, properly speaking, never been a split in the order, except that which existed at the time of the great schism of the West, of which mention has already been made.

In these latter years the Dominican order in the English-speaking world has been rendered illustrious by its gifted orator, the Irishman, Thomas Burke, well known to our Irish and American readers.

SECOND ORDER OF ST. DOMINIC.

MONASTERY OF PROUILLE.—ST. SIXTUS AT ROME.—SPREAD OF THE ORDER.—DOMINICAN NUNS IN THE UNITED STATES.

At the time when St. Dominic was occupied in working at the conversion of the Albigensians, he was very much grieved at seeing that certain gentlemen of Guyenne sold or gave their daughters to be educated by these heretics. The resolution of providing for the education of these poor girls immediately took root in his soul. Bernard, Archbishop of Narbonne, and Foulques, Bishop of Toulouse, entering into his views, and several pious persons having contributed to the execution of his plan, the saint laid the foundations of a monastery at Prouille between Carcassonne and Toulouse. The monastery having been built, eleven young ladies consecrated themselves to God in it on the feast of St. John the Evangelist, about the year 1206. St. Dominic himself gave them the habit, which consisted of a white robe, brown

manue, and black veil. The saint now drew up regulations for their guidance, and prescribed manual labor at certain hours of the day. He appointed Guillemette of Fanjaux as their Superior, and she governed the community until 1225.

In 1218, while at Rome, St. Dominic was commanded by Pope Honorius III. to collect together into one monastery several small communities of women dispersed throughout Rome, who led lives of little regularity. This order of the Pope being very displeasing to the religious themselves as well as to their relatives and the people, who protested loudly against it, St. Dominic met with no little opposition. By the authority of the Sovereign Pontiff, he nevertheless finally succeeded, and the convent of St. Sixtus, which had been given to the friars, was ceded to the nuns, and on February 21, 1219, the Sisters of various communities were united together in it. The community became now a subject of great edification. Some time after, its members were invested with the Dominican habit, which was later on also adopted by the nuns at Prouille. The first woman who received the habit, said to have been revealed to Blessed Renaldus, was Cecilia Romana dei Cesarini, Superior of the new monastery of St. Sixtus. This community, on account of its unhealthy position, was transferred by order of Pius V. to Mount Magnanopoli on the Quirinal, and it became one of the wealthiest convents of the Eternal City. From these two foundations the Second Order of St. Dominic was widely propagated throughout Italy, France, Spain, Portugal, Germany, Russia, Poland, and the Indies. Many of these monasteries remained subject to the superiors of the order, while others were subjected to the jurisdiction of the diocesan authorities. The rule observed by them was, in the essential points, similar to that of the friars, though in several monasteries the regular observance became relaxed. In various convents of this order none but noble ladies were received, a thing not uncommon in the Middle Ages. In fact, in our own day a convent may easily acquire a certain tone of aristocracy when the dowry required is above the average. The venerable monastery of Prouille exists no longer. In France the monasteries of Dominican nuns were suppressed at the time of the Revolution, but they were again gradually re-established. At the present day the order exists in various parts of the world. In some of its monasteries various relaxations exist, while in others the primitive rule of St. Dominic is, with the exception of the possession of revenues, observed to the letter. Two such monasteries in which the primitive rule is kept exist in our country. The nuns who form these communities were introduced into this country by two American ladies, Mother Mary of Jesus, and her

relative, Mother Emmanuel, who both entered the order in France. They established their first house at Newark, New Jersey, under the protection of Rt. Rev. Michael A. Corrigan, then bishop of the diocese. Here they built a beautiful monastery in the gothic style. The Newark community established a second one at Hunt's Point, in the diocese of New York, where a magnificent gothic monastery has already arisen, to which Mr. John D. Crimmins of New York has largely contributed. In both these communities, which have rapidly increased, the devotion of the Perpetual Adoration has been introduced, the Blessed Sacrament remaining exposed day and night. The religious in these convents lead a very austere life, arising at midnight to recite the Divine Office, and observing the rigorous fasts and abstinences of the rule.

In other Dominican monasteries of the Second Order in the United States, such as those in the dioceses of New York and Newark, the nuns follow mitigated observances, and even devote themselves to the education of youth and the care of parish schools, which necessarily prevents them from the strict observance of the cloister. The nuns of this order, both reformed and mitigated, recite the Divine Office according to the Dominican breviary.

THIRD ORDER OF ST. DOMINIC.

All historians agree that St. Dominic established a military order under the name of "The Sodality of Jesus Christ" to combat against the enemies of the faith. The members of this society afterwards abandoned the use of arms and took the name of Penitents of St. Dominic. It is, however, not certain whether this change took place during the lifetime of the saint, or after his death. For the first two centuries of its existence, this Third Order made little progress, and it possessed no written rule until one was made for it by Murio de Zamorra, seventh General of the order, which was approved by Pope Innocent IV. in 1405, and confirmed by Eugene IV. in 1489. St. Catherine of Sienna was a member of the Third Order of St. Dominic, as was also St. Rose of Lima.

There exists various communities of women who belong to the Third Order of St. Dominic, and bind themselves by vows. They do not practice the same austerities as those of the Second Order, though their habit is the same. Many communities of Dominican Tertiaries exist in the United States.

DOMINICAN SAINTS.

BLESSED PETER GONZALEZ.—ST. PETER MARTYR.—BLESSED ALBERTUS
MAGNUS.—ST. THOMAS.—HENRY SUSO.—TAULER.—ST. CATHERINE
OF SIENNA.—ST. VINCENT FERRER.—ST. ANTONINUS.—ST. LOUIS
BERTRAND.—ST. PIUS V.

THE order of the great St. Dominic has been no less illustrious for the fruits of sanctity it has produced than for its eminent learning. The order, like that of St. Francis, St. Ignatius, and others, began to form saints even during the lifetime of the holy founder. One of the earliest of these was Blessed Peter Gonzalez, born at Astorga in Spain, about the year 1190. Though an ecclesiastic, and what might be called a good ecclesiastic, at least in a moral sense, his heart was too full of the world. A sudden humiliation turned his thoughts heavenward, and he entered the Order of St. Dominic and consecrated the remainder of his life to preaching the word of God, which he did with great fruit. He died in the year 1246, and he was beatified by Innocent IV. in 1254.

Another illustrious son of the holy founder, from whose hands he received the habit, was St. Peter Martyr, born at Verona in 1205. He was an indefatigable preacher, and was several times Superior in various houses of his order. In 1232 he became Inquisitor-General of the faith. This drew upon him the hatred of the heretics, and he was put to death by them on April 6th, 1242. He was canonized the year after his death by Pope Innocent IV.

To the number of saintly Dominicans must be reckoned Blessed Albertus Magnus, the prodigy of learning in his age, and the master of St. Thomas Aquinas. Albertus Magnus wrote on almost every conceivable subject, and the huge *in folio* volumes he has left us testify to the immensity of his learning and erudition. He taught at Cologne, and afterwards became bishop of Ratisbonne.

Of St. Thomas, his disciple, who was destined to eclipse him in theology, we have already spoken. St. Thomas was not only a man of prodigious intellect, he was, above all, a saint, and a man of deep humility and unruffled meekness. It would have been well if all who have fought under his banner had also constantly imitated the humility of which he was an example. St. Thomas may truly be called

the greatest ornament of the Dominican order, and it is no little glory for the institute of St. Dominic to have given such a saint to the Church.

In the fourteenth century, which followed that of the great St. Thomas, the Dominican order gave to the Church the eminent contemplative and mystic writer, Blessed Henry Suso. He died probably in the year 1365. Another Dominican of eminent virtue in the same century was the famous preacher, John Tauler. St. Catherine of Sienna edified the Church in the same epoch by her wonderful virtues and extraordinary gifts of sanctity. She belonged to the Third Order of St. Dominic, like the illustrious American saint of two centuries later, St. Rose of Lima.

St. Vincent Ferrer, a Dominican missionary, powerful in word and work, belonged to the fifteenth century. Although it is claimed that the work of missions is of sixteenth century growth, and that it goes back to the time of St. Vincent de Paul, and this may be true as far as systematic and organized missions are in question, it must not be forgotten that St. Vincent Ferrer did in the fifteenth century what the missionaries of so many orders and congregations are doing to-day. This saint was born at Valencia in Spain, on January 23d, 1357. He received the Dominican habit in 1374. His life was an uninterrupted labor for the salvation of souls. During the great schism of the West, he was subject to the Pope at Avignon, though he earnestly deplored the existing state of affairs, and endeavored unsuccessfully to put an end to the schism. He was made master of the Sacred Palace by Peter de Luna, who had become Pope under the title of Benedict XIII. He consummated his course on April 5th, 1419.

While St. Vincent Ferrer was devoting his life and labors to the salvation of souls in Spain and France, Italy was being edified by the virtues of another Dominican, St. Antoninus, Archbishop of Florence. This saint was born in that city in 1389. At the age of sixteen he entered the Dominican order. He acquired great renown as a canonist and moral theologian, and he filled the office of prior in several convents of his order. He finally became prior of the convent of St. Mark in Florence. It was here that afterward the celebrated Dominican artist, Blessed John of Fiesole, surnamed Angelico, labored. Many of his frescoes are still to be seen in that part of the monastery which is now a museum. The celebrated Jerome Savanorola was also prior of St. Mark's. This venerable monastery still exists entire, but, like so many other hallowed edifices in Italy, it is in the hands of the government, though a few Dominican friars still dwell within it and serve its church. We had the pleasure of being conducted through its cloisters by a young member of the order. St. Antoninus was made

Archbishop of Florence by Pope Eugene IV. He died on May 2d, 1459.

More than half a century after the death of St. Antoninus, there was born in Spain a child that was to add to the lustre of the Dominican order. St. Louis Bertrand came into this world on January 1st, 1526, at Valencia in Spain. At an early age he entered among the Dominicans in his native city. His first zeal was devoted to his own country, but in 1562 he embarked for America, where he labored for some years in Central and South America, and whence he returned to Spain in 1569. He died on October 9th, 1581. During his time there flourished in Spain and Portugal two other Dominicans of eminent virtue, the well-known writer, F. Lewis of Granada, and Bartholomew of the Martyrs, Bishop of Braga.

Not the least illustrious among the sons of St. Dominic was the great Pontiff, St. Pius V. Michael Ghisleri was born in Italy on January 27, 1504, and he took the Dominican habit at the age of fifteen. He filled various important positions in the order until 1556, when he was made bishop by Paul IV. In 1557 the same Pope created him Cardinal. He succeeded Pius IV. in 1566, under the title of Pius V. It was during his reign that the famous victory of Lepanto was gained over the Turks. After accomplishing much for the glory of God, he died on May 1st, 1572.

We leave unmentioned other saints of this order, and content ourselves with the few of which we have spoken, as being among the the most illustrious ornaments of the white-robed order of the great St. Dominic.

THE SOCIETY OF JESUS.

AMONG the many illustrious orders that have added to the glory of God and of the Church, the Jesuits stand foremost. Born at a time when the Church was sorely tried and the blows inflicted by heresy fell thick and fast, the young Society of Jesus placed itself as a bulwark before its mother, receiving the greater portion of those blows, but returning blow for blow. Its career has since been one of widespread usefulness, but also one of constant persecution.

Its founder, St Ignatius de Loyola, was born in 1491, of an illustrious family in Guipuscoa, a province in Biscay. He was bred in the court of Ferdinand V. as page to the king. Led by the love of glory, he soon entered the army, where he distinguished himself by his valor. Being wounded at the siege of Pamplona, and carried to the castle of Loyola, he was brought to the very brink of the grave. However, it pleased Divine Providence to restore him, for he had a great work to accomplish. While confined to his bed he began to read the Lives of the Saints. In these he heard the voice of God, the spirit of the world gradually left him, and that of heaven entered his soul. One night, while prostrate before an image of the Blessed Virgin, he consecrated himself to the service of his Redeemer, under her patronage, and vowed inviolable fidelity. Being cured of his wound, he left the Castle of Loyola, and went to the holy mountain of Montserrat. In the Benedictine abbey he made a general confession, took a vow of perpetual chastity, and dedicated himself anew to the divine service. He received the Blessed Eucharist on the feast of the Annunciation in 1552, and, clad as a pilgrim, left Montserrat. He next went to the hospital of Manresa, a town three leagues from the mountain, where he began to lead a very mortified life. After some time his soul was visited by darkness and severe scruples, which were again followed by a great tranquillity of mind. It was at Manresa that he wrote his spiritual exercises, which he published at Rome in 1548. In these he reduced the exercises of retreat and meditation to a system.¹ After a sojourn of ten months at Manresa he departed on a pilgrimage to the Holy Land, and arrived at Jaffa in 1523, whence he went on foot to Jerusalem. He

¹ On our recent visit to Spain we passed through Manresa, but time did not permit us to stop. The grotto of St. Ignatius was pointed out to us in the distance.

returned to Europe and arrived at Venice in 1524. Thence he travelled to Barcelona, where at the age of 33 he began to study grammar. After spending two years at Barcelona, he went to the University of Alcalá, where he attended lectures on logic, physics, and theology. From Alcalá he proceeded to Salamanca. His sojourn in Spain was a series of persecutions. Finally, leaving that country, he travelled on foot to Paris, where he arrived in February, 1528. He spent two years in perfecting himself in the Latin tongue, and then went through a course of philosophy and soon acquired a great reputation of sanctity, so that even ancient and experienced doctors consulted him on spiritual matters. With the assistance of Peter Faber, a Savoyard, he finished his philosophy, and took the degree of Master of Arts. After this he began his theology at the Dominicans. In exchange for the scientific assistance he had received from Peter Faber, he taught the latter his spiritual exercises and the practices of the interior life. His words effected an entire change of heart in Francis Xavier, a young master of philosophy. James Laynez, Alphonsus Salmeron, and Nicholas Alphonso, surnamed Bobadilla, all young Spaniards, and Simon Rodriguez, a Portuguese, associated themselves to the Saint in his pious exercises. They all made together a vow to renounce the world and to preach the Gospel in Palestine, or, if they could not go thither within a year after they finished their studies, to offer themselves to the Pope, to be employed in the service of God in what manner he should judge best. On the feast of the Assumption of our Lady, in 1534, they met in a subterranean chapel at Montmartre. After receiving Holy Communion from Peter Faber, who had been lately ordained priest, they pronounced aloud this vow to go to Jerusalem. Ignatius being obliged by order of his physicians to pay a short visit to his native land, during his absence three others joined his companions in Paris. They were Claude le Jay, a Savoyard; John Codues, a native of Dauphiné; and Pasquier Brouet, of Picardy. The nine companions of Ignatius met him by appointment at Venice, on January 8th, 1537. From here all, with the exception of Ignatius, went to Rome, where they were graciously received by Pope Paul III., who granted them an indult allowing those that were not priests to receive Holy Orders from whatever Bishop they pleased. Together with Ignatius they were ordained at Venice by the Bishop of Arbe. They had previously pronounced the vows of poverty and chastity, in the hands of the nuntius Vareliti. After their ordination they retired into a cottage near Vicenza to prepare themselves in solitude by fasting and prayer for the holy ministry. They then dispersed into several places. Their pilgrimage to Palestine having become impracticable on account of the wars, and the year being elapsed, Ignatius, Faber, and Laynez, went to

Rome and offered themselves to His Holiness for whatever work he should choose to employ them. Pope Paul III. received them graciously, and appointed Faber—in his native tongue Le Fevre—to teach scholastic theology in the college of the Sapienza at Rome, and Laynez, to explain the holy Scripture, whilst Ignatius labored by means of his spiritual exercises to reform the manners of the people.

Thus were laid the foundations of the Society of Jesus, which began a new epoch in the history of religious orders. The admirable Rule of the great Legislator of Monte Casino had been especially adapted to the formation of sons of the Cloister. It was characterized by the bodily austerities which it imposed, nor did it originally enter into minute details. Its government was that of a limited monarchy. Wherever it was faithfully observed it simply worked marvels. There was something, however, which seemed to separate the Benedictine monk from the people. His habit, his dwelling-place, and his monastic observances, marked him as a man set apart. Seclusion from the world was one of the principal objects he sought for. When in the thirteenth century St. Dominic and St. Francis had founded their institutes, the monastic life began to assume a different phase. Mingling more with the world in virtue of his ministry, the friar nevertheless still remained in a certain sense a monk, for both Francis and Dominic preserved monastic traditions and monastic observances. It was not thus with Ignatius; he seemed to break with the traditions of the past, and he launched out boldly upon an unexplored ocean. True, Ignatius is not the patriarch of Regular Clerics, this honor belonging to St. Cajetan, but his work was so entirely new that he may be said to have inaugurated another era in the history of monasticism.

Let us follow the development of the Society. The holy founder summoned all his companions to Rome, and proposed to them his design of forming them into a religious order. After recommending the matter to God by fasting and prayer, all agreed, besides the vows of poverty and chastity already made by them, to add a third, that of perpetual obedience, and to elect a General who should govern for life, whose authority should be absolute, and not restrained by chapters. The government of Benedict had been that of a limited monarchy; the rule of Dominic was highly democratic; that of Ignatius prescribed an absolute monarchy. The Jesuits were also to take the vow of going wherever the Pope should send them. The professed Jesuits were to possess no revenues, either in particular or in common. The Society of Jesus was approved by a Bull of Pope Paul III., dated September 27, 1540. Ignatius was chosen the first General.

The Society had now begun to spread. Simon Rodríguez was sen-

Portugal, and St. Francis Xavier to the Indies. Members of the Society were eagerly desired by many of the Catholic princes of Europe. John Nugnez and Louis Gonzales were sent to the kingdoms of Fez and Morocco; in 1547, four others went to Congo, and, in 1555, thirteen to Abyssinia, while others were sent to the Portuguese settlements in South America. Pope Paul III. commissioned the Fathers James Laynez and Alphonsus Salmeron, to assist, in quality of his theologians at the Council of Trent. Father Claude Le Jay appeared in the same council as theologian of Cardinal Otto, Bishop of Ausburg. St. Peter Canisius labored most zealously in Germany, and died in 1597.

In 1546 the Jesuits opened their first schools in Europe, at Gandia in Spain, and Coimbra in Portugal. In 1551, St. Francis Borgia gave a considerable sum towards building the Roman College for the Jesuits.

Francis de Borgia, Duke of Gandia, after the death of his wife, had resolved to enter the Society of Jesus, and had applied to St. Ignatius. The saint granted his request with joy on condition that he would first provide for his children. The duke, impatient to consecrate himself to God, wrote a second letter to the holy Founder, who then obtained for him from the Sovereign Pontiff permission to take the vows of the professed without leaving the world, authorizing him at the same time to retain possession of his goods for the space of three years. Finally, in 1551, a few years before the death of St. Ignatius, Francis Borgia took the habit of the Society in the college of Oñate, situated at a distance of four leagues from Loyola.

The Jesuits at that time possessed four provinces: those of Italy, Spain, Portugal, and the Indies. In 1552 that of Spain was divided into two, and, in 1554, into three provinces. Their entrance into France was accompanied by great difficulties. The king, Henry II., had permitted them to found a college at Paris, but they encountered strong opponents in the bishop of that city, and in the theological faculty of the Sorbonne. The former believed that their institute was opposed to the rights of the bishops, while the latter expressed its objections in the following document:

“That the new society, which attributes to itself the name of Jesus, receives indiscriminately all kinds of persons, no matter what crime they have committed or how infamous they are; that they differ in nothing from secular priests, having neither the habit, nor the choir, nor the silence, nor the fasts, nor the other observances which distinguish and maintain the religious state, that it seems to violate the modesty of the monastic profession by the many immunities and liberties it possesses in its functions, especially in the administration of the sacraments of Penance and the Eucharist, without any distinction of places and

persons, in the ministry of the word of God, and in the instruction of youth to the prejudice of the hierarchical order, of the other religious and even of princes or other temporal lords, against the privileges of universities and to the charge of the people; that it enervates the holy practise of virtues, of penances, and of the ceremonies of the Church; that it gives occasion freely to apostatize from other religious societies; that it refuses to the ordinaries the obedience due them; that it deprives unjustly of their rights superiors, both ecclesiastical and temporal, introduces everywhere divisions, jealousies, quarrels, and schisms, and, finally, that for all these reasons this society seems dangerous in matters of faith, inimical to the peace of the Church, fatal to monastic religion, and born rather for the ruin than for the edification of the faithful."

These were the accusations brought against the Jesuits, a prelude, as it were, to the thousands of a similar nature which, in course of time, were to be hurled against the Society. It was not the first time that the doctors of Paris had drawn the sword against a new religious institution. In the thirteenth century some of their number had attacked the Mendicants, when it required no less forcible a pen than that of the Doctor of the Schools, St. Thomas Aquinas, to refute them.

How did the Jesuits defend themselves? The Fathers in Rome were of the opinion that it was necessary to meet this accusation with a formal refutation, but St. Ignatius thought differently; for him silence was the best answer. The publication of the decree of the Sorbonne nevertheless did its work, and all Paris was excited against the Jesuits. However, the storm soon blew over, and the Fathers were enabled to establish themselves in France.

Not only in France, but elsewhere the Jesuits became the object of persecution. The Archbishop of Toledo declared against them, under pretext that under cover of their privileges they encroached on the rights of the episcopacy by the liberty with which they administered the sacraments. He interdicted the Fathers of the college of Alcala all in one day. One of their antagonists in Spain was the celebrated Melchior Canus, of the Order of St. Dominic.

However, the Society also had its consolations, for in Italy it made great progress, and in other countries it was not without influential protectors. It was again confirmed by the Holy See in 1550, and two years later St. Ignatius established the German college in the Eternal city. For a short time a dark cloud passed over the Society, even in Rome, when, in 1553, Julius III., believing that the Spanish Jesuits had sided with the Emperor Charles V. against the Holy See, became

incensed against them. This cloud soon blew over, for the suspicions of the Pope being allayed, he showed them new marks of kindness. His successor, Marcellus II., was also favorably inclined towards the Society. At the accession of Cardinal Caraffa to the See of Peter, it was feared that he would be ill-disposed toward them on account of St. Ignatius having refused to unite the Society with the order of Theatines. But the contrary was the case, for Paul IV. became their friend and protector.

St. Ignatius de Loyola, having had the consolation of seeing the Society propagated throughout the world and divided into twelve provinces, rendered his soul to God on July 31st, 1556. The author of this work shall never forget the afternoon, when, having left the tombs of St. Aloysius de Gonzaga and St. John Berchmans in the church of the Colegio Romano, he knelt before the magnificent shrine in the church of the Gesù where the body of the founder of the Society of Jesus reposes. There lies all that is mortal of a man whose influence has been felt to the furthest extremities of the earth. His works have survived him, for the Society still lives.

After the death of the saint, the Society was two years without a head, the Spaniards and the Italians being governed by separate Vicar-Generals, though F. Natal in Spain humbly ceded the superiority to F. Laynez, in Italy. F. Bobadilla seems to have had some pretension to the right of governing, but he was obliged to yield to Laynez, who convoked the general congregation which was held in 1588, and in which the latter was elected General. After the election of Laynez, Paul IV. brought forward two objections against the Society which consisted herein, that the Jesuits did not recite the office in common, and that their General governed for life. He insisted on these two points, to which the Jesuits found it difficult to submit, but they derived consolation from the fact that the decree of the Sovereign Pontiff, being merely a simple command, would only be valid during his lifetime. Pius V., in 1567, again obliged them to the choral recitation of the Divine Office, but Gregory XIII., in 1573, re-established the Society on its former basis. Father Laynez died in 1564, and he was succeeded by St. Francis Borgia. It was during the government of this General that the youthful saint, Stanislas Kostka, entered the novitiate in Rome. His tomb is preserved in the church of Sant 'Andrea nel Quirinale, which, since the occupation of Rome by the Italian government, is served by secular priests, though a Jesuit Brother still resides there.

St. Francis Borgia died in 1572, and he was succeeded by Father Mercurien, who, in 1581, was followed by F. Acquaviva. Hélyot says little of this General, and nevertheless it is asserted that he exer

cised immense influence over the order. The method of studies, or *Ratio Studiorum* of the Jesuits, is especially due to him. He filled the office of General until 1615, when F. Vitelleschi succeeded him. The immediate successors of Vitelleschi were Fathers Nickel, Oliva, Gonzales, and Tamburini.

In the seventeenth century the Society of Jesus was rendered illustrious by the lives of many of its children, to some of whom the honors of the altar have been decreed. Several of them fell as martyrs in defence of the faith. The Jesuit saint most widely honored in the Church after St. Ignatius, is that noble scion of the Gonzagas, the angelic youth, Aloysius. We know nothing more impressive than the modest suite of apartments in the Colegio Romano, sanctified by the life of that holy young man. Enter the church of St. Ignatius, situated in the *Via del Colegio Romano*. To the left of the High Altar, not far from the tomb of the saint, a little door will admit you to a winding flight of stairs, which conducts you to the loggia. Pass along this walk, enter the building, ascend another flight of stairs, and you are on the sacred spot so often trodden by Aloysius. Enter that modest door to the left; you stand between two sacred rooms: in the one St. John Berchmans gave back his pure soul to its Creator; the other was sanctified by the virtues of St. Aloysius. Both these rooms are now converted into chapels. Pass onward from that of St. Aloysius, you enter a spacious hall. Here the scholastics of the Society were wont to meet, and here the voices once were heard of St. Aloysius and St. John Berchmans. On the right there is the chapel. O blessed spot! Here we had the inestimable privilege of offering up the holy Sacrifice. Here, no doubt, the youthful saints had frequently received the Body of their Lord; here, too, as we were told, St. Aloysius had made his vows. That chapel shall never be forgotten. It is a spot dearer to us than the room where the saintly youth lived, dearer even than his tomb; for it was witness of those mysterious communings with his sacramental God, which, more than all else, rendered Aloysius a saint.

The Colegio Romano was not the only place where the recollections of saintly Jesuits deeply impressed us, for one of the most pleasant days of our travels was that spent in the Scotch college, the old Jesuit college of Valladolid, in Spain. When we first directed our steps thither, we were not aware that we were about to visit a spot hallowed by so many memories. It was therefore to our great delight that we learned that within those very walls had lived the great ascetic writer, Rodriguez, the incomparable theologian, Suarez, the saintly Louis de Ponte, and, probably, Father Alvarez. Father de

Ponte area in that college, and his tomb may still be seen in the church. The interior of that part of the college which belongs to the Scotch ecclesiastics has undergone little change. The refectory is nearly in the same condition as when the Jesuits left it. We enjoyed the privilege of saying Mass on the altar, where probably many illustrious sons of St. Ignatius had offered up the holy Sacrifice.

It would be far beyond the limits of this work to attempt an enumeration of the eminent men, both in virtue and in science, that the Society of Jesus has given to the world. If we know the tree by its fruits, we must conclude that the Society must indeed be a good tree, or it could not have produced such good fruit.

Even during the lifetime of St. Ignatius, Jesuit missionaries crossed the Atlantic to carry with them the light of the Gospel. It belongs especially to our scope to mention their labors in what is now the territory of the United States. In the sixteenth century they labored in Florida, together with the Dominicans, who, though their opponents in the theological field, had called them to their aid in the Lord's vineyard, and with the sons of St. Francis were the pioneer missionaries of America. In 1612 two Jesuits founded the mission of St. Saviour on Mount Desert Island, off the coast of Maine, but this settlement was infamously attacked by the English from Virginia. The Jesuits converted the tribe of the Abenakis, in Maine, but here too they had to suffer from the English settlers of Massachusetts. The fierce Iroquois in New York state were next visited by the Jesuits, some of whom, foremost being the martyr Father Jogues, fell victims to their zeal, but here again the English proved themselves their enemies. The Fathers of the Society labored among the Indian tribes in all the country around the great lakes. Father Marquette explored this region as far as the Mississippi. A modest monument erected at St. Ignace, on the straits of Mackinaw, marks the spot where his mortal remains once reposed. In Maryland, where, years before, Spanish Jesuits from Florida had labored and died as martyrs, Fathers White and Altham, who had accompanied Lord Baltimore, planted the cross again.¹

While the Jesuit missionaries were laboring at the conversion of the heathen both in North and South America, the Society, in 1639, celebrated with great solemnity its first centennial anniversary. It then possessed more than eight hundred houses, divided into thirty-six provinces, in which there were more than fifteen thousand Jesuits. When another century had elapsed the Society was on the eve of great struggles and sufferings. After the Jansenist heresy had broken out

¹ See De Courcy and John Gilmary Shea.

in France, the Jesuits showed themselves its implacable enemies, but drew upon themselves, in consequence, the hatred of those sectarians. One of them, De Fitz James, Bishop of Soissons, though openly their enemy, was forced to render the following testimony to truth: "We render," he says, "voluntarily to the Jesuits the justice of acknowledging that there is no order in the Church of which the religious are more regular or more austere in their morals." Another writer, an implacable adversary of the Church, the infamous Voltaire, also renders an excellent testimony to the masters whose unworthy pupil he had been. When there was question of suppressing the order in France, nearly all the bishops arose in its favor, declaring that it would be very difficult to replace the Jesuits in their dioceses.



IN HEAVEN WE KNOW OUR OWN;
OR,
SOLACE FOR THE SUFFERING

FROM THE FRENCH OF
REV. FATHER BLOT, S. J.

P R E F A C E

THE exaggerations of a certain school had formed a sort of mist which shut out from the view of a great number of afflicted persons the bright light of this truth, so consoling—*In heaven we know one another.* If its existence was not absolutely denied, it was little seen, still less *shown*, with all the balm which it contains for soothing the most bitter sorrows. It was this which decided a Christian widow, a bereaved mother, to ask us urgently for this unpretending volume, in which we endeavor to place the truth in its full light, in order that the sorrowing heart may see it, feel it, and rejoice.

From the same motive, several persons have requested the publication of the high testimonies of approbation which we have received. We have been kindly authorized to satisfy a desire, the only tendency of which is to render our little work still more consoling. These testimonies are, in fact, a fresh relief to souls tried by heart-rending separations; they contain instruction for all—condemnation of opponents, rather than praise of a publication of such slight importance. Far from resembling those doctrinal works whose import is deep and whose scope is wide, this is but a tissue of quotations, in which the hearts of the saints and of the doctors of the Church are laid open, so that the afflicted soul may herself draw therefrom the consolations she requires.

But it has been said to us, Was it necessary, however, to direct the attention of men to a thing in itself so simple and so evident?

“For a long time,” wrote Monseigneur Dupanloup, Bishop of Orleans—“for a long time I have wished that such a book should be given to the public.”

Monseigneur Fillion, Bishop of Le Mans, says: "I have read, with lively interest, *In Heaven We Know Our Own*. The truths which you have so happily expressed in the language of Scripture and of the holy Fathers are too necessary for all, during the exile of our present life, for your book not to be eminently successful, as I wish it to be with all my heart."

A sacerdotal veteran, one of the most experienced priests of Alsace, Rev. F. Mühé, remarks: "Your work is a balsam for the soul afflicted by the loss of its nearest and dearest; and how often, alas! in the performance of the duties of our holy calling, have we not occasion to administer this balsam! You have, therefore, rendered a great service not only to the laity, but likewise to all the priests who have care of souls. Besides, it is a subject of which writers rarely treat, even in theological works. In doing so, you have then truly performed the good work of 'comforting the afflicted.' "

Were there really men who kept this light under a bushel, or who covered over with ashes this fire which Eternal Wisdom brought down on earth?

Monseigneur Pie, Bishop of Poitiers, wrote to us: "Your little work, *In Heaven We Know Our Own*, is truly a pearl set in the fine gold of the doctrine of the Fathers. I have read it with profit and consolation, and I rejoice in all the soothing which it will bring to certain souls wanting instruction on this point, or having too easily received an impression from the sayings of some pseudo-theologians, who always think themselves nearest to the truth when they wound the most. Thanks, then, my dear father, for all the good which this little volume will do."

His lordship was not satisfied with this approbation, as may be seen from the *Vienne Post* of the 6th of November, 1862, which thus concludes a long article devoted to our book: "I will add, as the highest praise, that in Monseigneur Pie's eloquent homily on the feast of All Saints, his lordship advised all to read and meditate on those consoling pages, dictated by faith and love. The work of the Rev. Father Blot deserves, indeed, a distinguished place in all Christian libraries, and should be on the table of every pious family that faithfully preserves and celebrates the memory of its deceased members."

The Rev. Father Gratry rapidly penned us the following lines: "I have read your volume. I have diffused it and caused it to be circulated by dozens. I have read it with avidity—so quickly that I have, perhaps, omitted some pages; but I am reading it over again. You have had the happiest idea; you have passed just sentence, once

for all, on the truly Jansenistic perversion of the idea of a future life; you have fully edified and enlightened me on this point. I was not aware, I own, how perfectly theological is your thesis, nor how incontrovertible in presence of so many authorities: I had the firm conviction, but not the theological science of this truth. I thank you warmly, my good Father, for having given it to me; I thank you for the good which you have done me, and which you will do to thousands of souls whom even the priest hesitates to console from this point of view. He will hesitate no longer."

But was it advisable to treat of so soothing a subject before such an audience as a generation scarcely aroused from its stupor by the thunders of Divine vengeance?

To this Monseigneur Malou replied, when he wrote to a friend: "I have just read *In Heaven We Know Our Own*. You ask me what I think of it. All works on heaven, its happiness, its eternity, give me pleasure, because, in our days, they are those which do the most good to souls. Formerly, it appears, speaking of death, judgment, and hell proved more fruitful. Fear then had more influence than love; now, love has more power to convert souls. It is, therefore, love that must be inspired to confirm the just and to convert sinners. The subject treated of in this little work is full of interest; it replies to a question often put to us by pious persons. 'In heaven shall we know our own?' Yes, certainly we shall—and we shall love them; and this love, which they will reciprocate, will form a part of the accidental* happiness of heaven. In my opinion, the author is accurate and overstates nothing. If he have a failing, it is, perhaps, that he does not exhaust his subject. In reading his little book I expected every moment to meet proofs which I did not perceive, though perhaps there, and which certainly have their value."

The learned prelate then enters into considerations which will be of great assistance to us whenever we complete this little work, by dealing with our subjects from reason—one standpoint, as we have now done from that of authority, as another. We have thought less of maintaining a thesis requiring an effort of intellect than of writing letters of consolation to solace and give repose to the heart; and even when we finish the book, we shall aim at keeping it popular and adapted to all. In the meantime, what reader will not rejoice with us in the support given us by the illustrious Bishop of Bruges in the following passages:

* Or secondary, as distinguished from the essential or primary happiness of heaven.—TRANS.

"The society of the saints constitutes, said I to myself, the heavenly Jerusalem, the holy Sion, the city of God; but a town has its magistrates and its princes, as it has its citizens. To be a town, its inhabitants must be supposed to hold relations of superiority and subordination in the moral order, and these relations could not exist without the mutual recognition of souls.

"The society of the saints is God's family—a spiritual family transported from earth to heaven—a family of which Mary is still the mother, and distinguishes individually each of her beloved children. How can we conceive a family whose members are unknown to one another? Can it be that the children know their father and their mother, and yet have no fraternal communication among themselves?

"The society of the saints forms a celestial hierarchy in imitation of that of the angels—if, indeed, it be not commingled with the latter. Now, we know that the angels recognize each other, since the superior orders enlighten the inferior, and that all mutually aid one another in praising, blessing, and adoring the thrice holy God. The blessed will do the same; and since the holy angels will know them as the substitutes of the fallen angels, they also will know the angels; and thus they will mutually recognize each other.

"Besides, is not the Church militant an imperfect image of the Church triumphant? If it be so, the Church triumphant will then preserve on her bosom, if I may so speak, the seal of the Church militant. I mean that the order and harmony which reign here below among the children of God will pass with them into the abode of the blessed. Thus, pastors in heaven will be found at the head of their flocks, bishops at the head of the faithful of their churches, sovereign pontiffs at the head of the entire Catholic Church, the patriarchs of religious orders at the head of their spiritual families, and of all those who have followed their rules, worn their habits, and imitated their example. But this order and harmony rest upon the mutual recognition of individuals, and upon relations in the moral order which, without mutual recognition, are impossible.

"The very nature of the celestial beatitude furnishes irrefragable proofs on this subject. This beatitude reposes altogether on the beatific vision—that is, upon the intellectual perception of the Divinity. And what is the intellectual perception but knowledge—mental action? The development of the intellect will then be, in some degree, the measure of the happiness of heaven. This happiness results, it is true, from love; but love itself is necessarily in proportion to the knowledge which we have of the object of our happiness. We

cannot love an unknown being, but we can love infinitely one whom we know to be infinitely worthy of our love. The intellect is then the faculty by which we apprehend and take possession of our happiness; and could we suppose the elect in complete ignorance of that which is in the highest degree interesting to them? Could we believe them to enjoy the knowledge of the essence of God, and yet not contemplate in this essence the joys which the other blessed find in it? That is quite impossible. The power which their minds have acquired of contemplating the Divinity—the source of all happiness—powerfully aids them in knowing those whom the Divine essence beatifies and fills with happiness around them. They enjoy not only the ray of light that places each of them in contact with the Divinity, but also the ocean of brightness which illuminates them and connects them with all the felicities of heaven.

“Although the essential happiness of the elect consists in the vision and the possession of the Divine essence, still, their beatitude is completed and perfected, if I may so express it, by the knowledge that they acquire of the beatitude of God’s friends. In heaven, as on earth, God receives not alone isolated homage, but also the collective praises of all his children united.

“Besides, why in heaven all those aureolas, or particular signs of virtue or of glory? Why do martyrs, virgins, confessors, doctors, etc., bear a distinctive mark in the midst of the light common to all, if not in order to be more easily recognized and glorified by their brethren? It is not, certainly, to fix the attention of the Divinity, or of the angels, that these particular stamps of merit and glory are necessary; it is to attract the gaze of the other elect. The blessed will then know and distinguish martyrs from confessors and virgins; and whilst they recognize their merits, they will also recognize their persons. There is then among the blessed a regular intercourse of admiration, congratulation, applause, gratitude, which presupposes evidently a clear and direct personal knowledge.

“Moreover, we believe in the resurrection of the body. This is not rigorously necessary in order that the elect may know one another. Souls divested of their bodies assume intellectual forms, which intellects disengaged from the flesh can perceive, distinguish, and know. However, it is certain that the union of body and soul, which constitutes the earthly individuality, and that is dissolved by death, is a powerful means of distinguishing the elect from one another; and although the resurrection of the flesh may have other sublime ends, which it is useless here to enumerate, it is permitted to believe that the resurrection of the flesh will also partly contribute

to facilitate to the blessed the knowledge which they will possess of their relations, their friends, and their benefactors.

"In this respect the dogma of the invocation of saints also supplies some light.

"During his life the Apostle St. Peter wrote to the faithful whom he had converted, assuring them that he would remember them after his death. These faithful, then, had a peculiar right to invoke him after his death. We have this right, to a certain extent, with regard to all the saints, but, above all, with regard to the saints whose names we bear, or who, by any title whatever, have become our particular patrons. Having reached heaven, the saints who knew us on earth know us still. What do I say? The saints who have reigned in heaven for ages—the holy martyrs who shed their blood in the first century of the Church, long before our birth, know us and love us in Jesus Christ. We invoke them with confidence and success.

"Now, if the elect do not know each other in heaven, it follows that these blessed patrons, whose eyes have followed our course on earth, lose sight of us when we ascend to heaven, and cease to feel interested in our happiness. This is evidently impossible. Far from being rent asunder, when we reach heaven the ties of love that united us to the saints are strengthened and bound closer. Faith and hope then cease, but 'charity remaineth always.' The saints who knew us on earth still know us, then, in heaven; and, as this prerogative is essentially common to all the elect, all the saints mutually know each other throughout all eternity.

"Finally, if the blessed did not know each other, what idea could we form of the joys of heaven? We should necessarily have to imagine a multitude of beings isolated one from the other without any reciprocal action or connection; motionless, absorbed in an unchanging contemplation, and, in some degree, materialized. The mind and the soul of the elect would be absorbed, I admit, in the knowledge and in the love of the Divine nature; but their entire assemblage would not form a society of friends, nor a spiritual family, still less the city of God. Heaven would be no longer the abode of delights, where all the faculties of a reasonable soul have their peculiar exercise, concurrently with the happiness of that soul and with the happiness of the other elect; but, instead, it would become, if the description may be excused, a species of cellular prison, where souls captivated by the essential happiness of the beatific vision would have no knowledge of what is passing around them, but would exist in a sort of listless isolation. Let us then abide by the idea of one society of saints, where charity reigns as a sovereign; by that of the

family of Jesus and Mary, of which all the members know and love each other; by that of the kingdom of God, where everything proceeds with order and harmony, for the greatest happiness of all.

"These thoughts, and some others besides, presented themselves to my mind while I perused the little work of the Rev. Father Blot, whence I conclude that I owe them to him. I thank him very sincerely for having suggested them to me, and I return them to him to repay a debt of gratitude. May his excellent publication shed the balm of Christian hope on many afflicted souls, and, while it makes us feel the spiritual ties which bind us among ourselves, may it unite us all more than ever to the Lord! After these observations, it is useless to say that I approve of the work, and that I hope to see it circulated in my diocese. The fact speaks for itself."

We cannot sufficiently express our gratitude to the venerable prelate, who, in spite of the sufferings occasioned by severe illness, has condescended to write, with his own hand, so long and so kind a letter. It permits us to hope that this humble little work will do some good to souls; above all, to those who, devoid of lively faith, venture, at the loss of some beloved friend, to murmur against Providence, and feel tempted to abandon the practices of Christian piety.

This hope is also given us by Monseigneur Wicart, Bishop of Laval: "I have read with much pleasure and profit your work, *In Heaven We Know Our Own*. Continue, my dear father, to produce works as pious and, at the same time, as attractive. Many persons will be indebted to you for the happiness of wishing to advance with a firmer step in the way which leads to where we meet to live together eternally in God." Father Hamon, parish priest of St. Sulpice, also writes to us: "Your charming work is admirably adapted to console many poor, afflicted souls who, having enjoyed here below the happiness of loving certain dear ones, find a difficulty in conceiving that they can be happy far away from them. No doubt, God alone suffices for the heart; but the sensible part of our souls can scarcely raise itself to so high a truth; and if the knowledge which we have of one another in heaven does not add to our essential happiness in the bosom of God, the hope, at least, of this knowledge adds immensely to our consolation on earth. This is the end at which you have aimed; and you have fully attained it. Your book is therefore a good work—a true act of charity; and, for my part, I return you my thanks."

The success which it has attained has itself given great joy to the sensitive soul of the person who first asked us for these *Letters of Consolation*, and whose hope was to console herself by consoling

others. She writes: "I am certainly indebted to you for much consolation and many good desires. You are always kind enough to let me hear of the success of the work, *In Heaven We Know Our Own*. For this I thank you with all my heart. When I think that my sighs and my tears have drawn this book from your heart, I can only admire Divine Providence, which from a grain of mustard-seed has produced a tree under the shadow of which the souls of the afflicted repose."

Alas! Death has again lifted his sword. He long held it suspended; then struck a terrible blow—again snatching from this poor mother a beloved daughter. But grace lent her some resemblance to Mary, by her religious resignation: "I consecrated myself by vow to our good Mother at the most terrible moment of my grief, and she came to my help. Although I did not remain standing, like her, at the foot of the cross, I seated myself there, and left it not. It was she who obtained for me grace to do so."

May all mothers from whom death tears a child also invoke and imitate her who beheld her only Son crucified! May all those who read this little work have recourse to the Comforter of the Afflicted, and, at least, seat themselves at the foot of the cross, if there they cannot stand!

PARIS, Friday 29th of May, 1863

IN HEAVEN WE KNOW OUR OWN

LETTER FIRST.

STATE OF THE QUESTION

MADAM: Death has cruelly stricken around you the persons you loved most. Your grief is extreme, and it is lawful; even though you feel no doubt of their eternal salvation. Why should you be forbidden to mourn your nearest and dearest who sleep in the Lord, provided that, following the counsel of the apostle, you be not sorrowful even as others who have no hope? (1. Thess. iv. 12.)

St. Augustine thus comments upon these words: "It is natural to grieve at the death of those who are dear to us, since death is abhorrent to nature, and faith teaches us that it is one of the chastisements of sin. Sorrow is a necessity when those whom we love depart from us by dying. For, though we know that they have not departed from us for ever, as if we were to remain always on earth, but that they have preceded us by a little, because we are destined soon to follow them, nevertheless how shall death, taking possession of our friend, not afflict our natural affection? Let it then be permitted to loving hearts to sorrow for the decease of their beloved, provided that there be a remedy for this grief, a consolation for these tears, in the joy of which faith gives us some foretaste, in rendering us confident of the fate of our dear deceased, who go only a little before us, and pass into a better life." *

St. Paulinus, Bishop of Nola, consoled Pammachius, who had lost his wife Paulina, daughter of St. Paula, and sister of St. Eustochium. The virtuous husband shed tears as abundantly as he dispensed alms. What will his friend do? Will he blame him for these tears? He will, on the contrary, command him, and gather from Scripture all the examples of holy tears shed at the death of a cherished friend. He will then add, "Why condemn the mourning

* St. Augustine, *Serm.* 172, No. 13.

of holy mortals? Did not Jesus Himself weep for Lazarus, whom He loved? Did He not deign to commiserate our unhappiness so far as to shed tears over one that was dead? Did He not, humbling Himself to the level of human infirmity, weep for him whom He was about to raise to life by means of His Divine virtue? It is for this, O my brother! that your tears are pious and holy; for a similar affection causes them to flow; and if you weep for a worthy and chaste companion, it is not that you have doubts of the resurrection, but it is that your love has its regrets and its desires.”*

In presence of those who reproach you with your tears, open the Gospel, and, for your answer, point to the words of St. John, “And Jesus wept,” and again, these, “And He troubled Himself.” (St. John xi. 33-35.)

Show them the following lines from a writer who has deserved well of all afflicted persons: It was the will of Jesus to deny Himself that solace to be found in a *calm* affliction; it was His will to be *troubled*. His Divine nature permitted Him so to be, only inasmuch as He Himself concurred in this trouble; and that He did this the Gospel tells us. After such an example, let us no longer attribute to our imperfection the tears wrung from us by affliction, or the trouble into which it casts us—Jesus wept, Jesus was troubled. That this trouble degenerate not into uneasiness, is all that is requisite to preserve its resemblance to that of Jesus.

“God forbid that I should disapprove the mourning of a husband, who, after having raised his eyes to heaven, there to see his spouse crowned with immortality, feels them fill with tears as, turning them down to earth again, he no longer finds this beloved companion by his side! The sentiment which causes us to regret the person whose companionship formed our happiness, cannot be blamable when it is not the only source of tears which we give to our loss. This desire to enjoy the society of those we love is so natural to man that God offers him its gratification as the eternal reward of his fidelity to the Divine love during life.”†

Fully to enjoy what we have loved, religiously, on earth, is then heaven for us.

To enjoy God constitutes the essential beatitude; to enjoy creatures, the accidental beatitude.

This enjoyment of the created being, without ceasing to be secondary, becomes itself a sweet consolation to our hearts from the

* St. Paulinus, Ep. xiii., No. 4, 5.

† Louis Provano de Collegno, *The Consolations of Religion at the Death of Those who are dear to us*, Letter I.

moment that death snatches from us those whom we loved the most, and that God, to moderate our grief, sends us the hope of beholding them once more, of recognizing them, of loving them, in particular, again in heaven, and also of receiving from them the proofs of a special affection.

How often has not this hope been a balsam to your wounds, a solace to your grief!

But there are several, even of those whose lips should keep knowledge, and whose hearts should be the depository of the law (Mal. ii. 7), who have ventured to tell you that in the other world, in Paradise even, friends do not recognize one another. Moreover, they have condemned, as an imperfection, your ardent desire to possess in heaven, besides the Creator, certain tenderly-cherished creatures—your husband and your children. In fine, they make people believe that Christian perfection, and, still more, religious life, dries up, in the heart of man, the source of sensibility, to leave it withered and cold towards parents, brothers, sisters, and friends. “In heaven all are forgotten in God,” say they. “Is not God sufficient for you? The saints loved God alone.”

These are the three errors which in writing to you, I purpose combating.

Those who maintain them, follow, perhaps without knowing it, in the track of the Quietists and the Jansenists, beneath the standards of anti-religious philosophism. In the desire to enjoy God Himself, Quietism discovered a violation of pure love and a breach of disinterestedness. Jansenism—polished as a mirror, but also as cold—communicated its hardness and its inflexibility to a religion of love. The unbelieving philosophers profited by these tendencies to attack the Church and to throw discredit on the clergy. A learned religious of the order of Saint Dominic, discussing, in the eighteenth century, the subject of which I am now treating, drew attention to this manœuvre of impiety. Whilst everything in our religion tends to render her most amiable and most consoling, a deceptive philosophism attributes to her dark and desperate doctrines, that rob her of all that power of attraction which she needs in order to lead souls to love and follow Jesus Christ.*

Do you want an example? Rousseau makes a dying person say: “A hundred times I have taken more pleasure in performing a good action by imagining my mother present, reading the heart of her

* Ansaldi, *Della Speranza e della Consolazione di rivedere i cari nostri nell'altra vita*, cap. x.

daughter and applauding her. There is something so consoling in still living under the eye of one who was dear to us! It makes such a one only half die to us!" But what sentiments does this enemy of all revealed religion, Catholic or Protestant, lend to the minister who approaches to console and fortify the sick? Read: "Although the pastor replied to all with great gentleness and moderation, and even affected not to contradict her in anything, lest his silence on other points should be taken for consent, he did not fail to show himself the priest, for one moment at least, and to state an opposite doctrine on the other life. He said that the immensity, the glory, and the attributes of God would be the only objects which could occupy the souls of the blessed; that this sublime contemplation would efface every other remembrance; that we should not see or recognize each other, even in heaven; and that in God's entrancing presence we should think no more of anything earthly."*

Let whoever propagates this gloomy doctrine, be he sincere minister of religion or pious layman, see, now, what cause he serves, in what ranks he is found!

To prove to you its falsity, I will, madam, pass in review before you a great number of those authors who, from their antiquity, their science, their orthodoxy, and their sanctity, have been called the Fathers and Doctors of the Church. They will all let you penetrate into their hearts. It will be as agreeable as useful to you to see how sensible they always were to the hope of recognizing and loving again, after death, those whom they had known and loved during life.

* J. J. Rousseau, *Julie*, Part. vi., Letter II.

LETTER SECOND.

IN HEAVEN ALL KNOW EACH OTHER.

M A D A M: All the blessed, admitted into heaven, know each other, perfectly, even before the general resurrection. This is proved by Scripture as well as by tradition.

I shall continue myself to quoting the New Testament to you; I shall content myself, too, with the parable of the rich man, and with some words which have reference to the last judgment.

This parable is so fine, that I cannot resist the pleasure of placing some of its leading points before you.

There was a certain rich man who was clothed in purple and fine linen, and feasted sumptuously every day; and there was a certain beggar named Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table—but none were given to him; moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom; and the rich man also died, and he was buried in hell. And, when he was in torments, lifting up his eyes, he saw Abraham afar off and Lazarus in his bosom, and he cried and said: "Father, Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame." And Abraham said to him: "Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things; but how he is comforted, and thou art tormented And he said then: "Father, I beseech thee that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they come also in this place of torment." (St. Luke xvi. 19-31.)

This it is that made St. Irenæus, when combating heretics in the beginning of the third century, write: "The Lord has revealed to us that in another life souls are mindful of the actions which they performed in this. Does He not teach us this truth in the history of the bad rich man and of Lazarus? For Abraham knows what relates both to one and to the other. Souls continue, then, to know one another, and to remember those things which are here below."*

* St. Irenæus, *Contra Hæres*, Lib. ii., c. xxxiv., No. 1.

In the eighth century the Venerable Bede put this question to himself: "Do the good know each other in the kingdom of heaven, and do the bad know the bad in hell?" He answered in the affirmative. "I see a proof of it," said he, "clearer than day, in the parable of the bad rich man; does not our Lord there openly declare that the good know each other, and the wicked also? For if Abraham did not know Lazarus, how could he speak of his past misfortunes to the bad rich man who is in the midst of torments? And how could this rich man not know those who are present, since he is mindful to pray for those who are absent? We see, besides, that the good know the wicked, and the wicked know the good. In fact, the rich man is known to Abraham; and Lazarus, in the ranks of the elect, is recognized by the rich man, who is among the number of the reprobate.

"This knowledge fills up the measure of what each shall receive; it causes the just to rejoice the more, because they see those they have loved rejoice with them; it makes the wicked suffer not only their own pains, but also in some sort the pains of others, since they are tormented in company with those whom they loved in this world to the exclusion of God. There is, even for the blessed, something more admirable still. Beyond the recognition of those whom they have known in this world they recognize also, as if they had seen them and previously known them, the good whom they never saw. For of what can they be ignorant in heaven, since all there behold, in the plentitude of light, the God who knows all?"*

On the last judgment, we have these words of Jesus Christ to his disciples: "Amen, I say to you, that you who have followed me in the regeneration, where the Son of Man shall sit in the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel." (Matt. xix. 28.) We have these words of St. Paul to the Corinthians: "Know you not that the saints shall judge this world? Know you not that we shall judge angels?" (I. Cor. vi. 2, 3.)

Such is the basis of the argument of St. Theodore Studites, in a discourse which he composed at the end of the eighth, or the commencement of the ninth, century, to refute the error which we are here combating.

"Some," said he, "deceive their hearers by maintaining that the men who rise again will not recognize each other when the Son of God comes to judge us all. How, they exclaim, when from perish-

* Ven. Bede, *Aliquot, questionum liber*, Q. xii.

able we become incorruptible and immortal—when there will no longer be Greek or Jew, barbarian or Scythian, slave or freeman, husband or wife—when we shall all be as spirits, how could we recognize each other?

“Let us, in the first place, reply, that that which is impossible to man is possible to God; otherwise, blinded by human reasons, we should even disbelieve the resurrection. How, in fact, can a body already in a state of corruption—perhaps devoured by wild beasts, by birds, or by fishes, themselves devoured by others—and that in several ways and at various times successively, be reunited or gathered together on the last day? It will be thus, however, and the hidden power of God will reunite all its scattered parts and raise it up. Then each soul will recognize the body in which it lived.

“But will every soul recognize also the body of its neighbor? We cannot doubt it, unless, at the same time, we doubt the general judgment. For no one can be summoned to judgment without being known, and a person must be known to be judged, according to this expression of Scripture: ‘I will reprove thee and set [thy own transgressions] before thy face.’ (Ps. xlix. 21.)

“The value of this reasoning depends upon the following distinction: in the private judgment, we are judged by God alone, but in the general judgment we shall be, in some measure, judged by one another. Whilst the former will manifest the justice of God only to the soul that is judged, the latter will make it evident to every creature. Therefore, all await that great day for the revelation of the sons of God” (Rom. viii. 19), which will *surpass* all the estimations of men.”

The saint continues in these terms:

“This is why, if we do not recognize one another, we shall not be judged; if we are not judged, we shall not be rewarded or punished for that which we shall have done and suffered while we were of the number of the living. If the apostles are not to recognize those whom they will judge, will they see the accomplishment of this promise of the Lord: ‘You shall sit on twelve seats, judging the twelve tribes of Israel?’ (Matt. xix. 28.) If he is not to recognize them in the kingdom of heaven, will the blessed Job be able to receive twice as many children? (Job. xlii. 10-13.) For, here below, he received only a part, and in order that the promise made to him may be fully accomplished, is it not a necessity that he should receive the remainder in the life to come? Besides, from these words, “No brother can redeem, nor shall man redeem” (Ps. xlviii. 8), does not the holy king David suppose a brother to know his brother?

From all quarters we can collect arguments and authorities against those who assert that we do not recognize one another in heaven—a senseless assertion, one the impiety of which may be compared to the fables of Origen. For us, my brethren, let us believe still and ever that we shall rise again, we shall be incorruptible, and that we shall know one another, as our first parents knew each other in the earthly Paradise, before the existence of sin, where they were yet exempt from all corruption. Yes, it *must* be believed—the brother will know his brother, the father his children, the wife her husband, the friend his friend. I will even add, the religious will know the religious, the confessor will know the confessor, the martyr his fellow-soldier, the apostle his colleague in the apostleship—we shall all, all know one another, in order that the habitation of all in God may be rendered more joyous by this blessing, added to so many others—the blessing of mutual recognition!”*

The light thrown by Catholic tradition upon this subject is so vivid and constant that it dissipates all the clouds of sophistry and prejudice.

The testimonies from tradition may be divided into two classes—those which simply affirm the fact, and those which draw consolation from it.

Among the works commonly attributed to St. Athanasius, that pure glory of the fourth century, is one which has for title, *Necessary Questions, of which no Christian should be ignorant*. Now, in reply to the twenty-second question we read, “To the souls of the just in heaven God grants a great gift, which is mutual recognition.” †

In the seventh century Pope St. Gregory the Great, after having related that a religious saw, when dying, the prophets coming towards him, and that he addressed them by their names, added: “This example makes us clearly understand how great will be the knowledge which we shall have of one another in the incorruptible life of heaven, since this religious, though still in a corruptible flesh, seemed to recognize the holy prophets whom, however, he had never seen.”†

The most illustrious of the abbots of Clairvaux, St. Bernard, also said in the twelfth century: “The blessed are united among themselves by a charity which is so much the greater as they are the

* St. Theodore Studites, *Serm.*, Catech. xxii.

† *Questiones ad Antiochum principem*, Q. xxii.

† St. Gregory the Great, *Dial.*, Lib. iv., cap. 3.

nearer to God, who is charity. No envy can throw suspicion into their ranks, for there is nothing in one which is concealed from the other; the all-pervading light of truth permits it not.”*

Were I to question the theologians of modern times, they would unanimously answer in the affirmative. Let one, taken from the crowd, answer, however, in the name of all. “The saints,” says he, “see and know each other, as is required by the unity of the kingdom and the unity of the city wherein they reside in the company of one God; they spontaneously reveal to one another their thoughts and their affections, like the members of one family united by a sincere love. Among their fellow-citizens in heaven, they know even those whom they did not know here below, and their appreciation of noble actions leads them to a more complete knowledge of those who performed them.” * * *

The greatest saints and the greatest men of the Church have not hesitated to have recourse of this truth as to a never-failing spring, whence to draw the pure waters of heavenly consolation with which they solace the afflicted. Who now, therefore, shall dare again to censure this ardent desire, this sweet hope, as an imperfection?

Have you lost a brother or a sister? Console yourself, then, as St. Ambrose did. “Brother,” said he, “since you have preceded me thither, prepare for me a place in that common abode of all, which is for me henceforward the most desirable; and as, here below, everything was in common between us, so in heaven let us remain ignorant of any law of division. I conjure you, keep me not waiting long, so pressing is the desire I experience of rejoining you; help me who am hastening forward, and if I seem to you still to tarry, make me advance; we have never been long separated, but it is you who were in the habit of returning to me. Now that you can no longer return, I will go to you. ‡ O my brother! what comfort remains to me but the hope of soon meeting you again? Yes, I comfort myself with the hope that the separation which your departure has caused will not be of long duration, and that by your prayers you will obtain the grace to hasten the coming of him whose regrets for you are so bitter.”†

Have you lost a son or a daughter? Receive the consolations of

* St. Bernard, *In dedicat. Eccles.*, Sermon. i. No. 7.

** Berti, *De Theologis disciplinis*, Lib. iii., c. xiii., No. 2.

‡ St. Ambrose, *De excessu fratris sui*, Lib. i., Nos. 78, 79.

† St. Ambrose, Lib. ii., No. 135.

a Patriarch of Constantinople addressed to a bereft father. **This** Patriarch, Photius, can no more be counted amongst great men than amongst saints, as he was the author of the cruel schism which separates the East and the West. Nevertheless, his opinions only prove the better that, on this point, the Greeks and the Latins entertain the same views. "If," says Photius, "your daughter were to appear to you, and, placing her face, resplendent with glory, against your face, and her hand within yours, thus were to speak to you, would it not be to describe the joys of heaven? Then she would add: "Why do you grieve, father? I am in Paradise, where felicity is unbounded. You will come some day with my beloved mother, and then you will find that I have not exaggerated the delights of this place, so far will the reality exceed my description. O dearly beloved father! detain me no longer in your arms, but be pleased to permit me to return whither the intensity of my love attracts me.' Let us then banish sorrow," concludes Photius; "for now your daughter is happy in Abraham's bosom. Let us banish sorrow; for it is there that, after a very little time, we shall see her in the ecstasy of joy and delight."*

Have you lost your husband? Alas! the mourning garments you so constantly wear show plainly the misfortune that you have sustained; they show, also, how affection has survived the tie broken by death. Seek aid, then, in the consolations so frequently presented by the Church to Christian widows.

St. Jerome wrote to a widow: "Regret your Lucinius as a brother; but rejoice that he reigns with Christ. Victorious and secure from his glory, he looks down upon you from the heights of heaven; he is your support in your works and woes, and he prepares you a place by his side, ever preserving for you the same love and charity which, making him forget the names of husband and of wife, compelled him, during his life, to love you as his sister, and to live with you as a brother. For, in the pure union that chastity forms between two hearts, the difference of sex which constitutes marriage is unknown." †

St. Augustine wrote to another widow: "We have not lost those who leave a world from which we must ourselves depart; but we have sent them before us into that other life, where the better they are known to us, the dearer to us will they become.. Your husband knew himself better than you knew him. You saw **his face**

* Photius, *Epistol.*, Lib. iii., epist. 63, Tarasio, patricio, fratri.

† St. Jerome, *Epist. selectæ, opera Petri Canissi*, Lib. iii., epist. 29, Ad Theodoram

best, but he knew his heart best. When the Lord comes, he will throw light upon everything now enveloped in darkness, and make manifest the thoughts of all. Then neighbor will have nothing to hide from neighbor, nor will any one make a difference between his friend and a stranger—revealing things to the former and concealing them from the latter—since there will then be no strangers. But what will be the nature, what the intensity of the light which will thus illuminate all the secrets buried in the obscurity of our own hearts? Who can say? Who can even conceive it?”*

St. John Chrysostom, in one of his homilies on St. Matthew, said, as if to each of his hearers individually: “Do you wish to behold him whom death has snatched from you? Lead, then, the same life as he in the path of virtue, and you will soon enjoy that blessed sight. But you would wish to see him even here. Ah! who prevents you? It is both easy and allowable, if you are virtuous; for the hope of future goods is more clear than the possession itself.”†

This sublime orator found, in his own history, all that could make him sympathize with the sorrows of the wife who had lost her husband. The only son of a young woman, weak alike from her age and sex, and early left a widow to struggle with the world, he had been the confidant of her tears and of her grief, when he made her as though a second time a widow, by escaping from her love to plunge into solitude. He has himself related to us that the pagan rhetorician Libanius, learning that his mother had been bereft of her husband from the age of twenty, and would never be induced to contract another marriage, exclaimed, turning towards his idolatrous hearers: “O ye gods of Greece! what women among those Christians!” Divine Providence found means to supply Chrysostom with an opportunity of exercising the compassionate feelings of his heart towards the widowed, by consoling another young woman who had only passed five years of her life with her husband, Therasius, one of the principal personages of his time. He wrote two treatises for her, and they are of the number of his most remarkable productions. He says to her, among other comforting things: “If you desire to see your husband, if you wish to enjoy each other’s presence, let your life shine with purity like his, and be assured that you will thus enter into the same angelic choir which he has already reached. You will abide with him, not only during five years, as on earth—not only during twenty, a hundred, a thou-

* St. Augustine, *Epist.* xcii., Nos. 1, 2.

† St. John Chrysost., *In Matt.*, Hom. xxxi. ali. xxxii., Nos. 4, 5.

sand, two thousand, ten thousand, or many more years, but during ages without end. Then you will once more find your husband, no longer with that corporal beauty with which he was gifted when he departed, but with a different splendor—beauty of another sort, which will surpass in brilliancy the rays of the sun. If it had been promised to you that the empire of the whole earth should be given to your husband, on condition that during twenty years you should be separated from him, and if, in addition, you had received a pledge that after those twenty years your Therasius should be restored to you, adorned with the diadem and the purple, and you yourself placed in the same rank of honor as he, would you not have resigned yourself to this separation, and easily have preserved continence? You would even have seen in this offer a signal favor, and something worthy of all your desires. Now, therefore, bear with patience the separation which gives your husband the kingdom, not of earth, but of heaven; bear it, that you may find him amongst the blessed inhabitants of Paradise, clad, not with a vesture of gold, but with one of glory and immortality.

“This is why, in thinking of the honors which Therasius enjoys in heaven, you must cease to weep and lament. Live as he lived, and even with more perfection. By this means, after having practised the same virtues, you will be received into the same tabernacles, and you can once more be united to him in the eternal ages, not by the tie of marriage, but by another and a better tie. The first unites bodies only, while the second, more pure, more blissful, and more holy, unites soul to soul.”*

* St. John Chrysost., *Ad Viduam Juniorem*, Nos. 3, 4.

LETTER THIRD.

REPLY TO SOME OBJECTIONS.

M ADAM: Our faith in any truth solidly established in the Church must not be shaken by one or more objections, the solution of which eludes our observation. Truth is of the Lord, and remained for ever, says the Scriptures (Ps. xvi. 2): objections are from man; time changes them, and the breath of science disperses them. Nevertheless, it often happens that a truth, clearly demonstrated, does not penetrate deeply into our souls as long as we feel a difficulty about it to which we do not perceive the reply. Sometimes, even, the objection takes possession of our minds to such a degree as to banish the truth from them. This is what has happened to many persons with regard to the truth of which we are treating. Not knowing how to remove the veil formed by some difficulties which conceal this consoling truth from them, they have denied the recognition of souls in heaven. They have acted with the impudence of a child, who might say, because unable to dissipate the mist and clouds, that there was no sun.

All the objections made to you, and transmitted by you to me, proceed from this source—the want of a sufficiently grand and just idea of heaven. Many suppose that God would be inclined to erect the edifice of our greatness on indifference or insensibility, to crown us with glory and to satiate us with felicity in the midst of ignorance and darkness. To attach one's self to this idea is to prove that one has not read that prince of Christian poets, who placed his powerful and regulated imagination at the service of faith, and who sang in a language and in a country not altogether foreign to your family. I quote him, not to attribute to him an authority which he does not possess, but because he very happily expresses the Catholic thought.

“Heaven,” says he, “is an admirable and angelic temple, whose only limits are love and light—an intellectual light charged with love, the love of real good filled with joy surpassing all sweetness. The state of beatitude is founded on the act of seeing; that of loving only comes in the second instance. And the joy even of the blessed, like that of the angels, is more or less great accordingly as their vision plunges more or less far into the truth where all intellectual effort is at rest.”*

* Dante, *Paradise*, Cantos xxviii, and xxx.

Here, then, is the principle of solution for objections—in heaven, which is less a place than a state, all is light, all is love.

By this light the elect, who enjoy the clear vision of God, know, besides the wonders of nature and grace, all that belongs to the particular state of each. Thus, pontiffs see what relates to the government of their churches, and kings that which concerns their kingdoms. It is to be supposed that their life is perfect by reason of the assemblage of all goods; and would it be so without this recognition? We must believe that they see God face to face. Why, in this mirror of the Divinity—always faithfully reflecting, and ever open to their eyes—why should they not see that which concerns and interests them? The blessed have an infused and actual science, which comes to them by means of revelation and illumination, either from God or from Christ, or from the angels and saints higher than themselves in glory. They have also a natural and acquired science, obtained during this life either by theory or by experience, and preserved in heaven. Could they, then, lose in the abode of felicity that acquirement of all others most fit to increase their happiness—the knowledge of the relations and friends whom they possessed here below?

They are ignorant neither of the wants nor of the prayers of their clients in this world. They govern, they direct us, they intercede for us. St. Gregory of Nazianzen, in ending the eulogium of St. Cyprian exclaimed: "Oh! from the heights of heaven look down upon us graciously, govern our speech and our lives, feed this virtuous flock or aid its pastor."*

In the second book of Machabees (xv. 12, 16) we see Onias and Jeremias, already dead, interested in the fate of the Jews, praying for their deliverance, and giving to Judas the sword to insure the victory. In the Apocalypse (v. 8) we see the blessed offering to the Lord the prayers rising from earth as a perfume; and they know that their persecutors remain unpunished. Why, then, should those who were either their protectors or the objects of their care here below, and who are now their companions in glory, be alone unrecognized? Why this exception so like a chastisement, this impoverishment of the heart, depriving it of some of its holiest affections; to which, perhaps, too, it owes its entrance into the fatherland of charity, or, at least, a more elevated rank in the kingdom of pure light and perfect love.

It is not necessary for the Christian to pass the waters of oblivion to attain eternal repose. The saint in heaven never loses the

* St. Gregory Nazianzen, *Oratio* xxiv., No. 19.

recollection of the paltest of his triumphs, nor of the most obscure of his merits. That left hand, which at present knoweth not what the right hand doeth (Matt. vi. 3), will know it and eternally rejoice in it in Heaven. Here below we die to ourselves, by a forgetfulness which is always on the increase as we advance in virtue; but in heaven we shall rise again to ourselves by the most perfect recollection. All the good we shall have effected will revive in our memory with a freshness and brilliancy that we shall never before have known. We shall preserve the remembrance of our inward and spiritual trials, as well as that of our physical sufferings and of all our labors. How sweet will it be to us then, in thought, to go over all the furrows of time, when the tears of our eyes and the sweat of our limbs fell like a fertilizing dew to enrich the harvest of our eternal merits! But what! could it be that all the happy inhabitants of Paradise, in their confidential intercourse, would never speak of their past, would leave the greatness and the multitude of their combats on earth unknown, and would not reveal, one to the other, a single circumstance which would tell that here below they were contemporaries, neighbors, relations, friends? Impossible!

Now, in heaven, with science grows charity; for, as the sun sends us, in one and the same ray, two things together, light and heat, so this mutual recognition, which God gives to His elect, is always accompanied by love. And as the nearer the flame the greater the warmth, so the closer we draw to that great God who is a consuming fire (Deut. iv. 24), the more are we loved, the more do we love.

Charity never falleth away, the Apostle has said (I. Cor. xiii. 8); and that charity which dieth not embraces in its unity God, ourselves, and our neighbor. There are not, in fact, two or three virtues of charity, but only one. If, then, the charity of the just man who dies goes up to heaven with him—if it shines with a more dazzling light on the cloudless horizon of the blessed eternity, like a star which, as it rises, increases in splendor, why should that just man cease to burn with the same fire for all those whom he loved with a holy love on earth? Why, when he loves his God more, when he loves himself, shall he not love his neighbor with increased affection? The holy Abbot of Clairvaux mourned his brother Gerard with wondrous tenderness. One of his sermons on the Canticle of Canticles is not much else than the funeral oration of this beloved brother. What does he there say? Listen and receive consolation: "The more we are united to God, the fuller we are of love. Now, if God cannot know anguish Himself, He can and does commiserate

ours; for to pity the wretched and to pardon the guilty is a thing peculiar to Him. You must, then, brother, be alive to the sufferings of others, since you are intimately united to Divine mercy. Therefore your affection for us, far from being diminished, has doubtless attained perfection, and in putting on God you have not laid aside your solicitude for us, since He Himself hath care of us (Pet. v. 9). You will have rejected that which was weakness, but not that which was tenderness or compassion. In fine, since 'charity never falleth away' (1. Cor. xii. 8), you will never forget me." *

The Angelic Doctor, St. Thomas of Aquino, teaches that the blessed love one another so much the more as they are the more united to God; whilst on earth we love one another more or less accordingly as we are more or less united with one another by the different ties which are necessary or permitted. However, though we have not to provide in heaven for each other's wants, every soul will retain particular affection for those who were united to it on earth; and will continue to love them in several different manners—on account of relationship, of friendship, of connection, of benefits granted or received, of compatriotism or of similarity of vocation. For no motive of honorable love will cease to act upon the heart of one admitted to the joys of heaven. †

God Himself said to St. Catherine of Sienna: "Though all my elect are indissolubly united together by a perfect charity, there is, nevertheless, a singular communication, a joyous and holy familiarity between those who have mutually loved in this world. Through this mutual love they endeavored to grow in my grace, advancing from virtue to virtue; by it one was to the other a means of salvation; by it they helped one another to glorify me in themselves and in their neighbor. This love, therefore, is not in any degree diminished between them in the life everlasting; on the contrary, it brings them a greater abundance of spiritual joy and content." ‡

Without this admirable harmony of knowledge and love, heaven would be devoid of joy. If you light in it only the lamp of science and not the flames of charity, jealousies will spread their snares as here below. Think of love in heaven as of a sightless man rushing in his darkness in pursuit of an object, and it will soon prove itself a prey to the gloomiest regrets. Without *love*, nothing would counterbalance inequality; for the soul would cease to possess in others that which was wanting to itself. Without *light*, there would be no

* St. Bernard, *In Cant.*, Sermon. xxvi., No. 3.

† St. Thom., *Summ.*, ii., q. 26, art. 13.

‡ St. Cath. of Sienna, *The Dialogue*, ch. xli.

consolation for the unhappy end of a beloved being, faithless to his assignation because blind both to the sweet ways of an amiable Providence and to the decrees of eternal justice.

But to unite the perfection of science and the perfection of love, is to exclude from heaven selfish jealousies and sour repinings.

The saints enjoy the gifts they possess, and crave not for those denied to them. Such even as passed a part of their lives in sin do not the less for that reason, enjoy unmixed happiness, though they may, perhaps, be less elevated than others in glory. The great Bishop of Hippo said to virgins: "The multitude who will see you follow the Lamb without being able to accompany you, will not be jealous. While sharing your rejoicing, they will have in you what they have not in themselves. No doubt they cannot sing that new canticle (Apoc. xiv. 3) peculiarly your own; but they can hear it, and rejoice in your immense happiness." * He said again: "In the blessed city, none of those who are lower will envy those who are higher, just as now the angels do not envy the archangels. No one wishes to be that which God has not made him, any more than in our body the eye covets the favor of being the finger. To whomsoever God has given lesser gifts, He adds the gift of not wishing for more." †

If it be distasteful to you to consult, on this matter, the too serious books of the doctors, take the *Divina Commedia*, and read a page of that poem, only the more pleasing to you because a large proportion of it is devoted to theology. In his charming journey to Paradise the author asked a soul he met on its lowest step if it did not desire to rise higher, in order to see and to love more. "Brother," replied the soul, "there is a virtue in charity which appeases our desires, and, causing us to desire only that which we have, prevents our thirsting for aught else. It is even necessary to our beatific existence to keep ourselves to the Divine will, so that all our wills shall form but one. And although in the mansions of our Father we be housed at different stages, the arrangement is one that pleases all in the kingdom, as it pleases the King, who absorbs our will in His. In His will is our peace. His will is that sea towards which take their course both things created and those effected by nature." "It was then clear to me," concludes the poet, "how every place in heaven is Paradise, though the grace of supreme good is not showered down everywhere alike." ‡

* St. Aug., *De Sancta Virginitate*, cap. xxix.

† *De Civitate Dei*, Lib. xxx., No. 2.

‡ Dante, *Paradise*, Canto iii.

Heaven is light; say not, therefore, the perfection which renders a created being pleasing to us being found in its plentitude in God, shall we turn our eyes from the focus of eternal splendors, the ocean of infinite perfections, to fix them upon an isolated ray, a slender stream?

The blessed never need turn their looks away from the Creator to observe a creature. It is in Him, it is in the Word that they will contemplate, at the same time, the luminous focus and the rays, the prolific source and the streams. "It is in the Divine Word," wrote the author of the *Life of the Predestined*, "that we shall see truth unadorned, divested of those veils which here never leave us a clear view of all its parts. There will then remain no more doubt in heaven, no more uncertainty, no more shade, no more twilight, and no more utter darkness. It is in the Word that the predestined will behold, as in an admirable mirror, that great scene of the world unfolding itself in the particular account of every transaction. It is there that he will learn the consequences of the eternal counsels of God in the interests of His own glory. We shall there discern in one view the past, the present, and the future, and we shall walk by the light of this view in the broad paths of eternity, without wandering from the direct way and losing ourselves. We shall there read the universal record of all times, and of the extraordinary events of each succeeding age, not merely in the exterior world, but also in that inward world concealed in the depths of the human heart. It is in this book, then to be opened to the elect, that we shall have the satisfaction of studying the secret history of the heavenly Jerusalem, containing the mystery of the salvation of each predestined, and the particulars of the conduct of God towards men in the admirable design of their predestination." *

Heaven is love; say not, then, there is no further need of friends—the saints in ecstasy forget even their relations; and besides, the greater part of our affections have their source in a purely natural cause, no longer to exist in eternity. A poor philosophy! which confines the sentiments of the heart within the limits of present utility, and comprehends not that the principal benefit of friendship is the love itself, or the intercourse established between two persons sincerely attached to one another! How many wise monarchs have considered themselves more happy in possessing a friend than a kingdom!

I do not deny that the saints, in certain moments of spiritual consolation, and chiefly in ecstasy or ravishment, have banished all

* Father Rapier, *The Life of the Predestined in the Blessed Eternity*, ch. v.

thought of their nearest relations, and of the most virtuous persons: I do not deny that they have lost all feeling for any but God. But they were on earth and in the midst of trial; they were painfully performing the Master's precept according to the first words of the text, "Leave house, brethren, sisters, father, mother, wife, children, kins, and, for my name's sake"; they had not yet seen the fulfilment of the prophecy contained in the second part—"and receive a hundred-fold, and possess life everlasting" (Matt. xix. 29). Heaven is not a forced and transitory state, nor one of ecstasy; it is the permanent city where we have no longer either mortifications to practise nor sacrifices to make in order to mount higher, but where we find in God all that we had left for God. He is the end of our journey and of our combats, and in Him we repose in the tranquil possession of an eternal reward. The Lord there lavishes on all lights that He denies to His greatest servants on earth; and He there gives to charity for our neighbor a liberty of expansion which Christian or cloistral prudence must often restrain in this world. Everything that is good in nature will always exist. Nature will be for glory in heaven what it is here for grace—the necessary foundation. She is a wild plant; but grace is inserted into her like a divine graft. This graft produces, first, flowers tinted with the colors of Jesus Christ, and shedding His sweet odor during time. She next produces those fruits of salvation which will be the glory of the blessed throughout eternity. The wild stock with the graft, the entire tree with its fruit, will be transplanted into heaven. We shall even have, in addition to all the faculties of our soul, all the senses of our body without any deficiency. He who dies a little child will rise again a full-grown man. You were heard to lament when death laid low one of your daughters, still an infant in the cradle; you will be heard rejoicing and glorifying the Lord when you meet this cherished little one again on a throne near Him, having all at once obtained a maturity without decline, eternally beautiful, eternally young. In taking her to Himself, God has assumed the care of bringing her up. He has educated her Himself. Fear not that He will have left no place in her heart for you. On earth, she could neither know nor love you; but in heaven, on account of that first natural connection, God will enable her to know her mother, and will give her filial piety as a supernatural virtue.

Heaven is love and light; say not, then, "Immense will be the affliction of a saint at the thought of a relation or a friend who never will join him."

From the heights of glory we shall better perceive the horror of

sin, the obstinacy of the sinner, and the justice of his condemnation. God, the sun of the moral world, is the centre whose attraction, freely accepted, keeps our souls in the orbit of salvation, in spite of the passions ever stimulating us to diverge. The saints witness with attention, from the eternal hills, the vicissitudes of this struggle, which is to lead those whom they love to heaven or to hell. They long to see that divine attraction, itself the very power of mercy, acting upon the sinner and subduing his insensate or guilty resistance. But, at length, they see that obstinate prodigal, that man who crucifies Jesus a second time, voluntarily yield to the allurements of sin, to the impulse of passion, and altogether quit the orbit of salvation. Like a shattered star cast into space, it wanders further and further from its centre, and thus reaches, through perdition, an infinite distance from God. Now, the affection of the blessed for the souls on earth is weakened in proportion to their separation from the Sovereign Good; and for those who are lost, it becomes totally extinct. Besides, they will what God wills, for they love only what He Himself loves. This is why the Lord said to a great saint: "The inhabitants of heaven have their desires fully accomplished, and are never at variance with me. Their free will is so bound by charity that they cannot desire anything but what I have desired. Their will is so conformed and united to mine, that the father and mother who behold their children in hell, that the children who behold their father and mother delivered over to eternal sufferings, grieve not at that sight. They even rejoice in seeing those parents or those children punished by my justice who persisted in being my enemies." *

But, madam, I think I hear you repeat to me what you have so often said: "How can we console ourselves in *this world* for the misfortune of seeing a beloved person die without any apparent reconciliation with God?"

This question goes a little out of my subject; yet I will not leave it unanswered. I shall, therefore, add a few pages.

* Ansaldi, *Della Speranza e della Consolazione di rivedere nostri nell'Altra*, cap. xviii.

APPENDIX TO LETTER THIRD.

*LET US PRAY FOR SINNERS EVEN AFTER THEIR UN-
HAPPY DEATH.*

MADAM: The Church condemns none to eternal torments. She publishes decrees to declare that one man is in heaven; she has never published any to declare that another is in hell.

I am happy to know that in reading a work of a deservedly high reputation you particularly remarked these lines: "The Rev. Father de Ravignan loved to speak of those mysteries of grace called into existence, as he believed, at the hour of death. His feeling seems to have been that, a great number of sinners are converted at the last moment, and expire reconciled to God. There are in certain deaths hidden mysteries of mercy and strokes of grace, where the eye of man sees only strokes of justice. By a flash of light God sometimes reveals himself to souls whose greatest misfortune was not to have known Him; and the latest breath may be a sigh calling for pardon, understood by Him who hears it, and who sounds the heart."

Marshall Exelmans, who was precipitated into the grave by a fall from his horse, had neglected the practice of religion. He had promised to have recourse to confession, but had not time to do so. Nevertheless, the very day of his death, a person habituated to heavenly communications seemed to hear an inward voice saying: "Who can tell the extent of my mercy? Can any one fathom the depths of the sea, and calculate the amount of its waters? Much will be forgiven to certain souls that have remained in ignorance of much." How explain these strokes of grace? By the value of a soul purchased by the blood of Jesus Christ, and by the mercy which knows no limits; by some good work, almsdeed, or prayer of the sinner's during life; by the invisible ministry of the guardian angel, ever prompt to act, and ever ready to save his charge; by the preceding prayers of the just on earth and of the saints in heaven; but, more than all, by the intercession of the Virgin Mary; in fine, by the prayers offered up for sinners after their death, even though they may have given no sign of repentance.

It is to the explanation of this last point that I shall here confine myself.

You read with pleasure, in the work I have just mentioned, those lines of the holy religious written to comfort a queen whose son was killed by a fall from his carriage: "Christians beneath a law of hope, no less than one of faith and love, we must unceasingly raise our thoughts from the abyss of our afflictions to the heights of the infinite goodness of our Saviour. As long as a single breath of life remains, no barrier is placed between the soul and grace. We must, therefore, always hope, and make humble and preserving intercession to the Lord. We cannot know to what degree it will be acceptable. Great saints and great doctors have gone very far in speaking of this powerful efficacy of prayers for beloved souls, whatever may have been their end. We shall some day understand these ineffable wonders of the divine mercy, which we must never cease to invoke with the utmost confidence." * Since the Rev. Father de Ravignan appeals to the saints and the doctors, I will produce for you the testimony of one who was both a great doctor and a great saint.

The most eloquent of the archbishops of Constantinople, while arguing to prove that we must not mourn our dead with excess, but rather aid them by our prayers and works, imagines that one of his audience interrupts him, exclaiming: "But I mourn this dear deceased because he died a sinner." What is the reply of St. John Chrysostom? "Is not this a vain pretext?—for if such be the cause of your tears, why did you not make more effort to convert him whilst he lived? And if he really died a sinner, ought you not to rejoice that he can now no more increase the number of his sins? You must, in the first place, go to his help, as far as you are able, not with tears, but with prayers, supplications, alms, and sacrifices. All these things are indeed not idle inventions. It is not without necessity that in the Divine mysteries we commemorate the dead; it is not fruitlessly that we approach the altar with prayers for them to the Lamb who taketh away the sins of the world; but by these means is consolation showered upon their souls. If Job could purify his children by offering sacrifice for them, how much more must He whom we offer up for our dead give them relief?

"Is it not one of God's ways to do good to some out of regard for others? Let us, then, show ourselves eager to aid our deceased, and let us earnestly and perseveringly pray for them. The Mass is a general expiation by which all may profit. In the Mass, therefore, we

* P. de Fenlevoy, *Life of Father de Ravignan*, chaps. x. and xxi.

pray for the whole universe, and we mention the dead with the martyrs, confessors, and priests of the Church; for we are all one body, though some members are more illustrious than others. It may be, even, that we can obtain for our deceased a complete pardon through the prayers and the merits offered for them by those in whose company they are named. Why, then, are you still in such grief? Why this despondency, these lamentations? May not so great a grace be obtained for him whom you have lost?" *

We find, in the celebrated revelations of St. Gertrude, an example confirmatory of this doctrine and placing it in a new light.

A person had been informed of the death of one of her relations in Gertrude's presence. This person, fearing that the deceased had not died in a state of grace, showed very great affliction. She experienced such trouble as to excite the emotion of the saint, who proposed to pray to God for the departed soul. She began by saying to our Lord: "Thou couldst have inspired me with the thought and granted me the grace to pray for this soul, without being compelled to do so by tenderness or compassion." Jesus answered: "I take singular pleasure in the prayers addressed to me for the dead, when natural feeling is added to the good-will which renders them meritorious, and when both concur to give this work of mercy all the plenitude and perfection it is capable of receiving." The abbess having afterwards prayed long for this soul, became aware of its lamentable state; for it appeared to her frightfully deformed, as black as coal, and resembling a body writhing with intense pain. No spirits were, however, to be seen tormenting it; but evidently its former sins were acting as its executioners. "Lord," exclaimed the charitable religious, "wilt Thou not be propitiated by my prayers, and pardon this man?" "I would, for the love of thee," replied the Divine Saviour, "have pity not only on this soul, but on a million of others. Wilt thou, then, that I pardon him all his sins, and that I deliver him from every sort of penalty?" "Perhaps," said the saint, "this may not be in conformity with the requirements of Thy justice." "It would not be inconsistent with them," added our Saviour, "if thou wert to ask me for it with confidence; for my Divine light, piercing into the future, having made known to me that thou wouldst offer this prayer for him, I placed good dispositions in his heart, to prepare him for the enjoyment of the fruits of thy charity." †

O consoling words! First, by foresight of our future prayers, God deigns to grant good dispositions to the dying sinner, which in-

* St. John Chrysostom, *In I. ad Cor.*, Hom. xli., Nos. 4, 5.

† *The Insinuations of Divine Piety*, Book v., ch. xix.

sure the salvation of his soul; then, in consideration of our present prayers, He consents to deliver this soul from every sort of penalty and to withdraw it from the expiatory flames of purgatory.

The last acknowledgment of the Saviour to his virginal spouse is but the particular application of a general principle. Before men could have cast their looks down upon the crib and have raised them to Calvary, before the Sun of Redemption had shone on this lowly vale of our exile, they could already be guided by its light, and animated by its head. Why? Because God the Father, from the summit of the eternal hills, already contemplated the prayers, the sufferings, the virtues, the merits of His only Son, who was to become incarnate for the salvation of the world.

This truth it is, well understood and carried into practice, that can best render grief productive of virtue. "All my life is now in this," said the person who drew my attention to the above passage in the revelations of St. Gertrude: "Before my husband died, God knew what I should be willing to do for him." She made an entire sacrifice of herself; she consecrated her whole being to the Lord, taking for her motto, "Pray, suffer, act";* and the Lord consoled her with the gift of the sick poor of earth, and the suffering souls of purgatory for her family.

Pray, then, and obtain prayers; God, whose mercy is high and vast as the heaven (Ps. lvi. 2; cvii. 5), knew at the moment when your friend or your relation was about to die what prayers you would say for him to-day, to-morrow, and after following the advice contained in this page. Pray, therefore, I repeat, and obtain prayers; your prayers, while consoling and sanctifying you for the present, have already contributed in the past to save those whom you love.

* Simart, Statuary, Member of the Institute. *Study of her Life and of her Work*, by Gustave Evriès, chap. xi., p. 402, 403.

LETTER FOURTH.

RELATIONS KNOW EACH OTHER; OR, THE FAMILY IN
HEAVEN.

MADAM: You have a particular wish to know what becomes of the family in heaven, if God reconstructs it, and if the hope of enjoying the society of your relations is a consolation which you may indulge in without fear, without scruple, and without imperfection.

Can you doubt it, when so many holy personages assert it by their example as well as by their words?

God has crowned the Christian family with glory and honor, and He causes to shine on its brow the reflection of the three principal mysteries of our religion. How does it commence? With a sacrament—the sacred sign of the union of God’s word with human nature, of the union of Jesus Christ with the Church, of the very union of God with the just man. Who has said so? A great Pope, Innocent III. *

Then how does it continue? Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for her; women, love your husbands, as the Church loves Jesus Christ, and delivers herself up to Him. The great apostle, St. Paul, has said it (Epist. v. 35). And now you perceive how it ends. By connections whose origin the angels may envy us, so much do they recall those of the Trinity, and of such noble joys are they productive; for man is of man, as God is of God. Who has said it? A great doctor, St. Thomas of Aquino.† But, could it be that death had more power to destroy this masterpiece than virtue to preserve it? And, since love is strong as death (Cant. viii. 6), would not the charity of God, which created the family—would not the charity of man, which sanctifies its use, reconstruct for ever, in heaven, that which death has destroyed for a time on earth?

Tertullian said: “In eternal life God will no more separate

* Innocent III., *Prima Collectio Decretalium*, titul. xii., epist. i.

† St. Thomas, *Summ.*, i., q. 9, art. 3.

those whom He united than He permits their separation in this world below. The wife will belong to her husband, and the husband will still possess the principal thing in marriage, the heart. The want of all carnal tie will be no loss to him. Is not a husband most honored when most pure? †

He who gave us this precept: "Let no man separate those whom God hath joined together" (Matt. xiv. 6), also sets us the example. The Word contracted with humanity a Divine marriage; did He repudiate His spouse when ascending into heaven? He made her, on the contrary, sit with Him at the right hand of God the Father Almighty. The Man-God has a mother, blessed among women. Did he disdain to make her share His glory? No; after having associated her with His passion on earth, He made her take part in the joys of His resurrection and the glories of His triumph, by assuming her body into heaven after Him, as well as her soul. Jesus Christ had given the name of brother to some men; later did he disown them? Not so; He knew His apostles by the martyrdom they had endured for Him; and in the celestial court He makes Himself known to them by the splendor with which He Himself surrounds them.

But, will not the Son of God, who has been pleased thus to reconstruct around Him His family by nature and His family by adoption, in the same way reconstruct, in Paradise, that Christian and religious family which belongs to you, and also to Him? He will; and heaven will present a scene not less touching than admirable. As the First Person of the blessed Trinity bending over the Second, says, "Thou art my Son, this day I have begotten thee" (Acts xiii. 33); and as the Second says to the First, with the accents of filial piety, "Father, just Father, holy Father, may those whom thou hast given me be one, as we are also one—I in thee, and thou in me, and I in them" (John xvii. 11, 22, 25); so will one human being, bending over another, say with tenderness, "My son, my child, my daughter," and from the heart of the latter will escape this exclamation, "Father!" As the Son of God rejoices that he can say to a woman, "Thou art my Mother," so also will numbers of the elect overflow with rejoicing as they exclaim to a woman, "Mother!"

Now, if it were true that in heaven the members of the same family did not know one another, Jesus would no longer know Mary, or be known by her. Is not this horrible to think and to say? And was not a pious author better inspired who wrote: "The most holy Virgin preserves all her Mother's authority over the body of

† Tertullian, *De Monogamia*, cap. x.

her Son, our Lord, even after the resurrection and ascension; for her right is inalienable and perpetual. After having taken pleasure during His mortal life in submitting to Mary, Jesus still takes pleasure in showing Himself her Son in the immortal life of the blessed, and in acknowledging her for His mother. We have the proof of it in those numerous apparitions wherein He has shown Himself in the form of a child in the arms of its mother, and has even given Himself to some saints by her virginal hands. In glory, souls have a continual care of their relations, and particularly of their children, who are a portion of themselves, and, so to say, their second selves. It is, then, an undoubted fact that the Mother of Jesus has her thoughts perfectly fixed on all that concerns the body of her dear Son, in the obscurity of the sacrament as well as in the light of glory. From the heights of heaven, her eyes and her heart follow Him in every place in which He finds Himself on earth by means of the Eucharistic consecration." *

This certainty of a special union with our relations in a blessed eternity is a consolation so pure and so sweet, that the saints themselves have made it the subject of their delight. From every point of the compass, from the east, from the west, from the north, from the south, there come voices, bearing testimony to this truth.

Germany offers us among many others the instance of the blessed Henry Suso, a religious of the order of St. Dominic. He was named Henri de Berg; but he preferred the name of Suso, as having been his mother's, in order to do honor to her piety, and to be reminded of her without ceasing.†

This virtuous mother died on Good Friday, at the same hour as our Lord. Henry was then studying at Cologne. She appeared to him during the night, quite resplendent with glory. "My son," said she, "love Almighty God with all thy strength, and be well convinced that He will never abandon thee in all thy works and difficulties. I have quitted the world; but this is not to die, since I live happily in Paradise, where divine mercy has rewarded the immense love I bore to the passion of our Saviour, Jesus Christ." "O my holy—O my tender mother!" exclaimed Henry, "love me ever in heaven as you did on earth, and never abandon me in my afflictions!"

The blessed spirit disappeared; but her son remained, his soul overflowing with consolation.‡

* De Machault, *Le Trésor des grands biens de la très-sainte Eucharistie*, N^e 44 de la très-sainte Vierge, p. 3.

† *Œuvres du B. Henri Suso, traduites par Cartier, avant propos, p. 17*

‡ The same, *Life*, No. 39.

Another time he saw the soul of his father, who, while living, had had a great love of the world. He appeared to his son in much suffering, and affliction, making him thereby understand the excruciating pains he endured in purgatory, and asking for the help of his prayers. Henry shed such burning tears that he soon delivered his father's soul, when it came to thank him for its happiness. †

Gaul might, almost as much as Italy, lay claim to the Angelic Doctor. The soul of St. Thomas of Aquino was not dried up by science; but charity kept a prominent place in his heart for his brothers and sisters according to nature.

While he was in Paris, one of his sisters appeared to him to tell him that she was in purgatory. She asked for a certain number of Masses, hoping that the goodness of God and the intercession of her brother would deliver her from the flames. The saint conjured the students to pray and to say Masses for the soul of his sister. Afterwards, when he was at Rome, she again appeared to him, informed him that she was delivered from purgatory, and enjoyed the glory of heaven by virtue of the Masses he had himself said and of those that he had caused to be said. "And, sister, do you know nothing about me?" exclaimed St. Thomas. "As for you, brother," replied she, "your life is agreeable to the Lord. You will soon come to meet us; but you will have a diadem of glory more beautiful than ours. Only keep what you have acquired." "And my brother Landulph, where is he?" "He is in purgatory." "And my brother Raynald?" "He is in Paradise, among the martyrs, because he died in the service of the holy Church." *

In Spain we meet the illustrious reformer of Carmel, the seraphic Teresa of Jesus. Behind the rails of her convent, in spite of the austerity of her life, she cultivated the purest family affections; and she hoped that God, who gives a hundredfold more to whomsoever quits all for His name (Matt. xix. 29), would in heaven restore her beloved relations to her a hundredfold by multiplying her love for them in the same proportion.

One evening Teresa felt herself so ill that she thought she could not meditate, and she had taken her rosary to pray vocally, without any effort of mind. What will our Lord do to console her? She herself informs us in these words: "Some instants had hardly elapsed when a ravishment, with irresistible power, carried me out

† *Life*, No. 8.

* *Acta Sanctorum*, vii. Martii, *Vita Sancti Thomæ*, auctore *Guillelmo de Thoco*, v. iii., No. 45.

of myself. I was transported in spirit to heaven, and the first persons whom I saw were my father and mother." *

God is pleased to take the heart of the Christian spouse as He took the loaves in the desert (Mark vi. 41), to bless and to multiply it, as many times as He gives her children who hunger for His love, and whom she feeds with it, for the glory of the Lord, as well as for her own felicity.

St. Theresa commends a pious lady who, to obtain a family, practised great devotions, and offered fervent prayers to heaven. "To give life to children who, after her death, would praise God, was the petition she presented, without ceasing, to His Divine bounty. Her heart suffered in feeling that, when she would have breathed her last, she would not live again in Christian children, and, through them, continue to offer a tribute of blessing and praise to the Lord."

The austere Carmelite says, from herself: "I sometimes think, Lord, that thou art pleased to grant to those who love thee the precious favor of providing them, in their children, with fresh means of serving thee." She says again: "I often reflect on this subject—when these children shall enjoy eternal felicity, and perceive that they owe it to their mother, with what thanksgiving will they not prove their gratitude to her, and with what double joy will not the heart of that mother beat at the sight of their happiness!" †

This is what has been thought and said of the family by saints who have remained virgins before, as well as after, their entrance into religious life. Beware, then, of thinking that the child who, from his earliest years, consecrates himself to God forever, forgets his father, his mother, his brothers and sisters. On the contrary, his heart becomes the very focus of charity. If this precious treasure were to escape from all other hearts through the breach made by the passions, leaving only indifference and forgetfulness behind, his heart would preserve it and send it unceasingly through the channels of virtue. The oldest, as the youngest, religious is often heard, by his good angel, during the silence of sacrifice and of prayer, saying to the Lord, "Memento, remember my relations who are already dead, and bless them all beyond anything that my heart can desire."

Happy mother, who had it in your power to give two sons and two daughters to Jesus for the glory of His name and the love of His heart! fear not that those children will be faithless to the fourth commandment. The members of religious orders—fruits detached

* *Life of St. Teresa*, written by herself, xxxvii.

† *The Book of the Foundations*, xx. xxii. xi.

from the bough—are often directed, by their tendency to perfect charity, towards the tree that bore them, to draw upon it honors and benediction. The many benefits, temporal or spiritual, obtained by them from God for their families, will never be known till they all meet in heaven.

But I forget—the saints who were not always virgins spoke the same language as the others.

In Africa, behold St. Cyprian, who was reared in paganism, and only embraced continence after his baptism. Become Bishop of Carthage, and destined to martyrdom, it fell to him to console the faithful threatened with death by an epidemic illness. What said he then? He addressed to them words that the Roman Church recalls to her priests during the octave of the solemn day on which we celebrate all the saints: “Since we live here below as strangers and travellers, let us sigh for the day that will restore us to our home, and give us back our place in the kingdom of heaven. Who, being in exile, would not long to return to his country? Who, hastening home by sea, would not desire a favorable breeze to waft him the sooner to the embraces of his dear ones? Heaven is our home, and the patriarchs, our ancestors, are there before us. Let us hasten, then to see our country and to rejoin our ancestors. Many who are dear to us are expecting us; a considerable number of relations, brothers, children, are anxiously watching for our arrival. They are certain now of their own eternal happiness, and they are full of solicitude for our salvation. To see, to embrace them—what joy both for them and for us!” *

Among the Greeks at Constantinople one of the most intrepid champions of orthodoxy against the Iconoclasts of the East, St. Theodore, had first been married; then his wife, had like him, embraced religious life, and their children had also entered a monastery.

He wrote to a father all of whose sons were dead: “Your children are not lost, but they are safely waiting for you; and as soon as you will have reached the term of this temporal life, you will see them again in joy and blessedness.” †

To a widow he wrote: “The God who drew you from nothing to give you existence, the God who brought you to the bloom of youth to unite you to an illustrious man, will easily unite you to him once more by the resurrection. Look upon his departure, then,

* St. Cyprian, *De Mortalitate*, fin.: *Brév. rom. octave de la Taussaint, Leçons* 4 et 5.

† St. Theodore the Studite, *Epist.*, Lib. i., cap. 29, *Leoni Orphanotrophe*.

as a journey. Would you not resign yourself to it if ordered by a king of earth? Resign yourself to it now, therefore, since you know that He who has ordered this journey is the true King, the sole King of the universe. I exhort you to this; and my hope is that you will meet your husband again in the day of the Lord." *

And to a man who had just lost his wife he said: "It is to God that you have sent on before so worthy a spouse. Is not this enough for your consolation? And what ought you now to seek? You ought to try to recover in heaven, at the moment fixed by Divine Providence, this excellent companion, who will rejoice with you during ages without end in the participation of ineffable blessings." †

No doubt, those who were married on earth, in heaven are like the angels (Matt. xxii. 30). But though far removed from all the pleasures of sense, they will enjoy forever the purer ones of the spirit, and will remember that they were, here below, not only one heart and soul, like the first Christians (Acts vi. 32), but also one flesh, like our first parents (Gen. ii. 24; Matt. xix. 6).

In Italy, St. Frances of Rome was married, had children, and when she became a widow she entered religious life.

One morning, towards the dawn of day, the saint had just awoken; she had first raised her heart to God, and next her eyes had fallen on her daughter, still a child, who lay sleeping not far from her. Suddenly her room was filled with an unusual light, in the midst of which appeared one of her sons, a year deceased. He was of the same height, the same figure as when living; but his beauty was incomparably more exquisite. His name was Evangelista. This son, always so loving, approached his mother and saluted her with profound respect and charming grace. What did Frances then do, transported as she was with unspeakable joy? She did that which every mother would have done; she opened her arms to take this dear child once more to her heart. And what did she say to him? She said, as every mother would have said, "Dost thou, dear son, preserve in heaven the memory of thy mother?" "O mother!" answered Evangelista, "see if I think of thee and if I love thee. Dost thou not perceive another child standing near me, whose beauty is superior to mine? He is my companion in the choir of the arch-angels, for I am in heaven, in the second choir of the inferior hierarchy. This archangel is placed higher in glory than I; nevertheless, God gives him to thee, God leaves him with thee to take my place beside thee, and that of my little sister Agnes, as her soul is

* St. Theodore the Studite, i. ii., p. 110, *Uxori Demochari*.

† The same, i. ii., ep. 186, *Nicethæ Spathario*.

soon to flee to Paradise and to enter with me into the enjoyment of eternal felicity. This heavenly spirit will console thee in thy pilgrimage, will accompany thee wherever thou goest, and will be found at thy side day and night, so that thou mayest see him with thine own eyes."

This colloquy lasted an hour; and before he departed, the child asked his mother's permission to reascend to heaven, leaving the archangel in her company. *

If you have read the life of St. Frances of Rome, given to the public by a noble and zealous Catholic of your own province, you cannot be ignorant of the important part played in the career of this holy woman by the archangel, for whom she was indebted to the prayers of a son who had preceded her to the home of all. †

God is always admirable in His saints (Psalms lxxvii. 36). The incident now related shows that He is not less so in the delicacy of the consolations with which His heart inundates theirs, than in the greatness of the trials and of the miracle he employs to lead them to perfection, or to render their sanctity as evident as a burning light. And more; He is not satisfied with consoling them by the joys of the reconstructed family, but He goes further, and multiplies their consolation by the charms of friendship transferred to heaven.

* *Acta Sanctorum*, xi. Martii, *Vita Sanctæ Franciscæ*, cap. iii., No. 21, 22, 23.

† *Vie de Ste. Françoise, Romaine*, par le Vicomte de Bussière, chap. vi.

LETTER FIFTH.

*FRIENDS RECOGNIZE EACH OTHER; OR, FRIENDSHIP IN
HEAVEN.*

MADAM: Beyond the narrow limits of the family, affection may extend within a wide circle of friendship. The Man-God was pleased to have friends on earth, and He has deigned to assemble them around Him in heaven. Following His example, the holiest persons have given free vent to the tenderest feelings of their hearts: all have had friends, chosen out of a thousand, and all have rejoiced in the thought of knowing and loving them in eternal repose.

They have also written admirable pages on true and perfect friendship, a sentiment altogether spiritual. I will merely bring forward one, quite to the purpose. It is by the blessed Ethelred or Aelred, contemporary of St. Bernard, and abbot of the order of Citeaux, in England. It is a conversation between two friends.

ETHELRED.—Let us suppose that there is but you in this world, and that all the delights, added to all the riches, of the universe are before you—gold, silver, precious stones, cities surrounded by walls, camps fortified with towers, vast edifices, works of sculpture and of painting. Let us again suppose that you are established in the primitive state, so that all creatures are subject to you as to the first man. Would all these things, I ask, be agreeable to you without a companion?

WALTER.—No, assuredly not.

ETHELRED.—But what if you had one only companion, whose language, habits, heart, and mind were unknown to you?

WALTER.—If I could not obtain from him some sign of friendship, I would rather remain alone than have such a companion.

ETHELRED.—But if there were one whom you loved as yourself, and whose affection equalled your own, would not all things before seemingly bitter at once become sweet and pleasant?

WALTER.—Quite true.

ETHELRED.—In this consists, then, the great and admirable felicity we hope to enjoy in heaven. God will effect between himself

and the creatures whom He will have raised to Paradise, between the degrees or the ranks He will have established, between all the elect whom He will have chosen, such great love, such great charity, that each will love all others as himself. From this mutual love, it will result that every individual soul will rejoice in the felicity of its companions in glory as in its own. The beatitude of each will thus be in common to all, and the total amount of these beatitudes will be the property of each. There no thought will be hidden, no feeling disguised. Such is the true and eternal friendship which commences on earth, and is carried on in heaven; it belongs on earth to the few, because the good are few; but in heaven it belongs to all, for all there are good. Here it is necessary to try our friends, as the wise and the foolish are mixed; but on high they need not be tried, since they enjoy an angelic and almost divine perfection. Let us, then, make friends whom we may love as ourselves, who will tell us all their secrets, to whom we shall tell all ours, who will be firm, stable, and constant in all things. For is there, think you, one among mortals who would not thus be loved?

WALTER.—I think not.

ETHELRED.—If you saw some one living amidst numbers of men, and holding them all in suspicion, ever fearing them as if they were disposed to attempt his life, loving no one, and believing himself beloved by none, would you not look upon such a man as very unhappy?

WALTER.—Yes, as the most unhappy of men.

ETHELRED.—You will not, therefore, deny that the happiest is he who abides and reposes in the hearts of those with whom he lives, who loves them all, and is beloved by all, his most sweet tranquility undiminished by suspicion or by fear.

WALTER.—Very good—very true.

ETHELRED.—If it be difficult for all to obtain this happiness at present, the future, at least, has it in reserve for us, and in heaven we shall esteem ourselves so much the happier as we shall have had, on earth, a greater number of such friends. Two days ago I was walking round the monastery while the brethren, seated together, formed the most pleasing circle; and, as if I had been in the midst of the delights of Paradise, I was admiring the leaves, the flowers, the fruits of those mystic trees. Not perceiving in that number one whom I did not love, no one of whose love I did not feel assured, my soul was filled to overflowing with a joy so great that it surpassed all the pleasures of this world. I knew that the feelings of my heart stirred in theirs, as did also those of their hearts in

mine, and I said with the Prophet: "Behold how good and how pleasant it is for brethren to dwell together in unity" (Psalm cxxxiii. 1). *

These sentiments of the blessed Ethelred justify the following words of a more recent author: "Ah! would that I could find expressions sufficiently tender and strong to describe the sweets of those chaste and spiritual friendships which will exist in heaven, where the spirit only will love; and to explain those most holy feelings of tenderness that the blessed will experience towards one another, with the loving communications wherein the flesh and the senses will have no part. What pleasure, what joy, should I not cause such pure souls as aspire only to those heavenly affections of which the great felicity of our future life will be in part composed; because they will be mingled with the enjoyment of God Himself, and of the ineffable suavities of His divine embraces! Are there any delights of the senses that can deserve to enter into comparison with these pleasures? If a pure, innocent, sincere, and faithful friendship often suffices to sweeten the whole of this life, what fruit may we not expect to derive from such friendships of the spirit as are to be formed in heaven, accompanied by all these qualities! And, if a safe and faithful friend can make another man most happy even here, what will be the happiness of life everlasting, when all the blessed will be true friends!" †

Now, one of the joys of these true friends will be their mutual recognition. St. Ambrose thought so when he commented on the following words of our Saviour: "I have called you friends because all things whatsoever I have heard of my Father I have made known to you" (St. John xv. 15). By these words our Lord has given the model of friendship for us to copy. We must reveal to our friends all the secrets of our hearts, and we must not remain in ignorance of theirs. A friend conceals nothing. If he is sincere, he opens his mind as our Saviour disclosed the mysteries of His Father. ‡

Thus also thought that humble and holy priest of our own days, who was a great prophet without going beyond his poor little village, where multitudes visited him living, and visit him still after death. Here are some of his consoling expressions: "With whom shall we be in heaven? With God, who is our father; with Jesus Christ, who is our brother; with the Blessed Virgin, who is our mother; with the angels and saints, who are our friends. A king, in his last moments,

* B. Aelredus, *De Spirituali Amicitia*, Lib. iii.

† Père Rapin, *La Vie des Prédestinés dans la B. éternité*, ch. ix.

‡ St Ambrose, *De Officiis*, Lib. iii., cap. xxii., No. 135.

said with deep regret: 'Must I then quit my kingdom to go into a country where no one is known to me?' He had never thought of the happiness of heaven. We must make friends there henceforward, in order that we may meet them after death; and then we shall not be afraid, like that king, of not knowing any one in the other world." *

Has not our Saviour Himself said: "Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings?" (St. Luke xvi. 3).

It appears to you, perhaps, that till now I have spoken only of that general friendship which will exist amongst all the saints in heaven, as it exists on earth, amongst all the good who know and appreciate each other; and, still more, amongst all the religious who live in the same community. But does not what I have said apply with greater force to a special and holy friendship sometimes seen to blossom during time between two hearts, by virtue of the blood of Jesus Christ?

Firmly believe that such a flower, after having formed your delight on earth, will shed its odors in a blessed eternity, to perfume the celestial court, and to give ever new consolation to the elect.

The saints even considered the possibility of such persistence as an essential of friendship. Who does not know that saying of St. Jerome, "The friendship was never true that can have an end?" † The friendship which cannot be eternal has no real existence, and true friendship survives all separations of death, to reunite in heaven those whom she unites on earth.

You have read those lines of St. Francis de Sales describing true friendship as the prelude and foretaste of heaven. "If your reciprocal communication," said he, "is made up of charity, of devotion, of Christian perfection, O God! how precious will your friendship be! It will be excellent, because it came from God; excellent, because it tends to God; excellent, because its bond is God; excellent, because it will last for ever in God. Oh! how pleasant it is to love on earth as they love in heaven, and to learn mutually to cherish one another in this world as we shall do throughout eternity in the next! The delicious balm of devotion distils from heart to heart by continual participation; and so it may be said that God has extended His blessings and the life of ages upon ages over such friendship. Never did so chaste a tie change but into a union of

* *Le Curé d'Ars: Vie de J. B. Marie Vianney*, par Alfred Monnin, Liv. iv., ch. xv.: Homélie pour le dernier dimanche de l'année.

† St. Jerome, *Epist.*, Lib. ii., epist. xi. fin., ad Ruffin.

spirits more perfect and more pure—a living image of the blessed friendships to exist in heaven.” *

Feel no scruple, then, when death deprives you of a friend, in consoling yourself by repeating: “She forgets me not? she prays for me, she watches over me; we remain united.”

Thus did St. Gregory Nazianzen console himself after the death of St. Basil, his perfect friend: “Now,” said he, “Basil is in heaven. It is there he offers his former sacrifices for us, and breathes forth fresh prayers for the people; for in departing he has not altogether left us. At times even he comes to warn me by nocturnal visions, and he reproves me when I deviate from my duty.” **

In this manner St. Augustine likewise consoled himself when death had carried away one of his friends to Abraham’s bosom. “It is there,” exclaimed he, “that my Nebridius is living—my sweet friend, thy adopted child, O Lord! It is there he lives, there he drinks in all the wisdom for which he thirsts. Still, he is not, I think, so inebriated with it as to forget me. How could he forget me, since thou thyself, Lord, who art the draught of wisdom to my friend, rememberest us?” †

A holy bishop, writing to a holy Pope, affords us another instance of the same views. In anticipation of death, whose strokes could not long fail to fall on both, he thus seeks comfort: “Let us, at all times and in all places, remember and pray for another; let us strive to soften our pains and anguish by our mutual love; and if one of us, through the goodness of God, precede the other to heaven, may our friendship continue in the presence of God, and our prayers unceasingly implore the mercy of our Father in favor of our brothers and sisters.” ‡

You may go still further. After having previously consoled yourself to a certain degree by a strong hope that your friend would pray more efficaciously for you if she were the first to reach heaven, you will rejoice in the thought of rejoining her there, and you will say to her: “In Paradise we shall be together—yes, together in the presence of God; and there how much more dearly shall we love one another!”

But some may be found who will endeavor forcibly to repress all these sentiments of a loving heart, and who will make you this reproach: “What! is it not a manifest and gross imperfection to

* St. François de Sales, *Introduction à la Vie dévote*, 5ème p., ch. xix et xx.

** St. Gregory Nazianzen, *Oratio* xliii., No. 80.

‡ St. Augustine, *Confession*, Lib. ix., cap. iii., No. 3.

† St. Cyprian, *Epist.* lx., *Cornelio*, fin.

rouse your courage and to stimulate yourself in your struggle with the world, by the hope of reposing on the bosom of those whom you love?" You may reply, madam, that there have been great saints who were even more sensible than you to this hope, and that they desired to enjoy again, in a blessed eternity, the chaste embraces of their friends.

The Apostle of India acknowledged this to the founder of the Society of Jesus.

"You say," wrote St. Francis Xavier to St. Ignatius—"you say, in the excess of your friendship for me, that you would most ardently wish to see me once more before you die. Oh! God alone, who looks into the heart, knows how vivid and how deep an impression this dear proof of your affection has made on my soul. Each time that I recall it—and that happens often—my eyes involuntarily fill with tears; and if the delightful idea that I could embrace you once more presents itself to my mind (for, however difficult it appear at first sight, there is nothing that holy obedience cannot accomplish), I find myself for an instant surprised by a torrent of tears that no power can arrest." *

"I pray God that if we are not to see each other again whilst living, we may together enjoy in a happy eternity the repose never to be found in this life." †

"It is all over; we never shall meet again on earth otherwise than by letters; but in heaven—Ah; we shall meet face to face. And then with what transport shall we not embrace one another!" ‡

Who, indeed, can tell the transports which two virtuous friends will experience for each other eternally in heaven, after having here below loved each other unto perfection, and verified the saying of holy Scripture: "A faithful friend is the medicine of life and immortality; and they that fear the Lord shall find such a friend"? (Eccel. vi. 16).

* *Lettres de St. François Xavier*, traduites par A. M. F., T. ii. p. 203, Lettre xciii., No. 3.

† *Lettres de St. François Xavier*, traduites par A. M. F., T. i., p. 161, Lettre xliii., No. 4.

‡ *Ibid.*, T. i., p. 8, Lettre ii., No. 1.

LETTER SIXTH.

MAN KNOWS THE ANGELS;

OR, THE UNION OF MEN AND ANGELS IN HEAVEN.

MADAM: God Almighty, not content to grant us essential beatitude—the vision of Increased Good—that is, of Himself—denies us not, besides, that part of accidental beatitude consisting of the knowledge and love of our friends and relations. Far from it, He will even multiply joys and pleasures for the eyes, the tongue, the taste, the smell, and the touch—in a word, for all the senses of the body. * He will “renew the heavens and the earth” (Apoc. lxxv. 19; xxi. i), that through our senses, as well as through our intellects, we may derive enjoyment from beings devoid of reason.

“If bodies,” says St. Thomas, “have merited nothing of themselves, man has done so for them; he has merited that glory should be given them, to increase his own glory. Thus, when any one has acquired a new dignity, it is just that he should assume more sumptuous attire, to correspond with his fresh glories.” **

St. John Chrysostom employs two other comparisons. “When a royal prince,” says he, “takes possession of the paternal throne, does not the nurse who reared him receive many additional gifts and favors? Well! material creatures are our nurses. When a son is to appear in public invested with some high office, does not the father, in order to do him honor, take care to bestow richer garments upon his servants? So will our heavenly Father, when he presents us in the world on high with the white toga of manhood, with the rightful insignia of our rank, increase our glory by robing with incorruptibility those material works of His creation which are our servants.” †

If so, then, how much more must the saints, both before and after the blessed resurrection, enjoy those pure spirits who range

* Bellarmin, *De æterna felicitate sanctorum*, Lib. iv., cap. v. viii.; Drexelius, *Coelum beatorum civitas*, Lib. ii., cap. i. v.

** St. Thomas, *Summ.*, Supp., q. xci., art. ad. 5.

† St. John Chrysostom, *In Rom.*, Hom. xiv., No. 5.

above other creatures, and with whom, through our souls, we have a real affinity! Already we love and honor them; in heaven we shall also see them, and we shall each of us know our own benign guardian. There we shall be placed amongst the angelic choirs, in a rank determined by the degree of our merits or by the nature of our virtues. †

St. Thomas thinks that some blessed souls are already enthroned in the highest ranks of celestial spirits, and that in a position so elevated they have a clearer view of God than the inferior angels. *

Not an angelic choir will be excepted; in all, sooner or later, the thrones left vacant by the fallen priests will be seen filled by men. St. Bonaventure shares this opinion, and thinks that the blessed whose merit does not attain the level of the least exalted of the angels, form a tenth order of choir. ‡

In this order, no doubt, are to be found infants who, forestalled by death, could add no personal merit to the grace of their baptism—blessed angels, whom their mothers invoke as consolation for no longer beholding them, and who have become the zealous patrons of their families. Of how great an evil, then, are those women guilty who shrink from the pains of childbirth or shun the troubles of education; and of what joys do they deprive themselves for ever by avoiding to people heaven with little angels, who, at their entrance into glory, would advance to greet them, and who would encircle them eternally with homage! As for you madam, happier far, you will see your numerous children, your relations, and all whom you most loved on earth, swell the ranks of the angels, and form, perhaps, the greatest ornament of their respective choirs. May this hope be your solace, as it has already proved that of a mother afflicted, like you, by the death of more than one child!

St. Frances of Rome, in a vision, saw several blessed souls ascending to take their places in eternal glory according to the rank assigned them by God. All the angelic choirs through which these souls passed, as they rose higher and higher, lavished on them the sincerest proofs of love and the most lively signs of joy. It is ever thus. But the choir wherein the newly arrived soul occupies a throne surpasses all the others in thrilling congratulations and in transports of bliss. In it is intoned a canticle of praise and thanksgiving in honor of the God of all goodness, and in it this sweet re-

† Potho, Presbyter Prumiensis, *De statu domus Dei*, Lib. iv., cap. xiv.; De Barry, *La Dévotion aux Anges*, ch. iii.; Ste. Cath. de Sienne, *Le Dialogue*, ch. xli.

* St. Thomas, *Summ.*, i. ii., q. iv. art. 5 ad 6.

‡ St. Bonaventure, in Lib. ii., *Sentent.*, Distinct., ix. art. unic. q. vii.

joicing continues long after it has ceased to resound in the other choirs.

Since that vision, every time the saint strove to express the joy of the angels on the arrival of the souls of the blessed in heaven, and the admirable union of human and angelic creatures, her face became crimson, and she seemed to melt like wax before the fire. *

With what joy must have been welcomed, and to what heights must have ascended, your daughter who bore the name of the Queen of Angels, and who was herself an angel of piety, of devotedness, and of purity! She daily sought your blessing, and at sight of her portrait your hand still, as if by instinct, moves to bless her. Now, however, it is she who, each day, sends down from on high the blessings she implores for you from God—all those most desired by the saints, blessings of suffering and crosses, and, with them, blessings of patience and love. Rejoice, therefore, in her happiness; it must constitute yours, for Mary is more in her place in heaven than on earth, amidst angels than men.

The suavity of this holy union, contracted in the fatherland of spirits, between angels and men, has been described to us by the genius of some of our great Catholic authors.

St. Thomas of Aquino gives us to understand that the angels place part of their felicity in reigning, each, with the blessed one who was confided to his care; in sitting on the same throne; in wearing, so to say, the same crown; and in forming with him but one heart and one soul; since every man is to have in heaven an angel to reign with him or in hell a demon to torture him. †

St. Bonaventure tells us that the beatitude of man, his former charge, increases the joy of the angel, both as to extension, since he has the felicity of another to share, and even as to intensity. This intensity is not, it is true, to be understood as applying to the essential, but merely to the accidental reward. It may be explained by the increased good of the sanctified creatures whom they tenderly love, and especially, in each case, by the good of that soul which was, in particular, the most intimately connected with an angel, because the latter was the minister of its salvation, and performed for its sake a thousand beneficent actions. All this is to the angels a source of rejoicing and of congratulations. ‡

Between the guardian angel and the blessed object of his care will occur mysteries of love, neither to be seen nor understood by

* *Acta Sanctorum*, ix. Martii, *Acta Sanctæ Franciscæ*, Lib. iii., cap. ix., No. 61.

† St. Thomas, *Summ.*, p. i., q. czi., art. 4.

‡ St. Bonaventure, in Lib. ii., *Sentent.*, Dist. xi., art. ii., q. 11.

us until the mists of earth shall have been dispersed by the radiance of heaven. The spirit lays before the man the affecting view of all his efforts to keep him in the right path and to lead him to perfection, and unfolds to him the whole plan of Divine Providence in the work of his salvation. The saint replies to the heavenly spirit by testifying his gratitude a thousand times over, by recalling the confidence with which he used to recommend himself to his good angel, by assuring him that the happy past is ever fresh in his memory, and that these recollections are as perfumes to his soul, still inhaled with delight, even amidst the joys of Paradise. Often in this endearing converse the angel and the man draw closer together, impelled by that Divine breath called the charity of patriotism; and from one heart into the other fall the effusions of a penetrating joy, like unto the dew of heaven.

Thus, in the gardens of earth, we sometimes see two neighboring flowers bowed down till they meet by the action of a favoring breeze, as if to give the kiss of peace, and to mingle their treasures together.

The great poet who has so admirably described Paradise is, therefore, again in the right. On one hand he shows, that men know each other in heaven, even when they have not been acquainted on earth. St. Thomas recognized his master, Albert the Great; but he also knew Denis the Areopagite, Bede, and Isidore. St. Bennet recognized his disciples; and the prince of the Apostles recognized St. James; but the great Abbot of Clairvaux also knew the father of all mankind, and the father of the Church, Simon Peter, St. Augustine, and a crowd of others, whom he could not have known here below. On the other hand, angels and men know each other. St. Bernard knows the Archangel Gabriel, and all the pure spirits know the incomparable Virgin who is the Mother of God. *

At times this powerful genius imagines heaven to be like a garden, through which flows a stream of light of dazzling splendor, between two banks tinted with the colors of a wondrous spring. From this stream of light issue bright sparks, flying from all parts to rest on the flowers, like rubies set in gold. Then, as if inebriated with perfumes, they fly back to their brilliant source, and as one enters another departs. These sparks are angels—these flowers are saints.

At other times he represents Paradise as a white rose, exhaling a perfume of praise to the sun, which engenders perpetual spring. For, since the blessed from earth are ranged in circles on more than a thousand steps, and that the circles widen as the steps rise higher,

* Dante, *Paradise*, Cantos x., xxii., xxiii., xxv., xxxii.

this arrangement reminds him of the form of the rose, whose petals increase in size as they recede from the centre in which the yellow stamens bloom. "This is why," said he, "the heavenly host, espoused by Christ in His blood, showed itself to me in the form of a white rose." But the angels who, whilst flying, ceased not to see and to sing the glory of their Creator, had golden wings and faces beaming with light; the rest of their bodies was whiter than snow. On whatever step they might happen to alight, there they brought the glow of love, and shed the fragrance of peace. First, they flew down into the great flower adorned with so many leaves; then they rose up to the perpetual abode of their love, that is, towards the heart of God, like a swarm of bees, settling sometimes on the flowers, and at others returning to the place whence the savor of their work proceeds. *

Madam, you may fearlessly have recourse to these poetic images to represent to yourself the blessed company of angels and of men. When heaven is in question, or the happiness of the elect, no images borrowed from earth can exaggerate, but they rather fall far short of the reality. For, here below, "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him" (1 Cor. ii. 9).

Besides, did not our Lord himself borrow an image from earth to give us an idea of heaven when he compared it to a banquet? (Luke xxix. 29).

As the seven sons of Job invited one another in turn, each on his day, to a splendid feast (Job i. 4), so in Paradise the children of God bid each other to the partaking of their felicities. Great must have been the reciprocal love of Job's sons when they placed all their riches in common; but how much is fraternal love exceeded by the mutual love of the angels and saints! How much more abundant and inexhaustible are the riches of God than those of Job! How far does the number of the children of God in heaven surpass that of the most prolific parents on earth! What, then, is the magnificence of the banquet to which each of the choirs of angels is summoned by each of the choirs of saints, who have gone up from the valley of exile to the eternal hills of the fatherland!

Fair heaven, delicious banquet, where the seraphim and the cherubim send round as a precious liquor and a life-giving manna the manifestation of divine secrets, the clearness of their contemplations, the ardor and the activity of their charity—where the thrones, the dominations, the principalities, the powers, the virtues, the archangels, the angels and men, patriarchs, prophets, apostles,

* Dante, *Paradise*, Cantos xxx. and xxxi.

martyrs, pontiffs, confessors, and virgins, pour out their beings, in turn, into one another's hearts, as into an enchanted cup, ever overflowing, and yet ever full of that which it has given—the wine of God, the wine of knowledge and of purity, the wine of gratitude and of joy!

Thus, in the heights of heaven, under the eyes of the Father of the family, all His children—those who are pure spirits and those who are covered with a veil of flesh—know, esteem, love one another, and converse together in a perfect communication, a constant interchange of glory, of felicity, of light and of love. All those stars, shining in the firmament of eternity without any fear of eclipse, cross their rays and their fires, reciprocally inundate each other with their brightness, and seem to float in an ocean of ineffable splendor; all those animated instruments which never cease to resound under the impulse of Divine love, form a sea of harmony, where billow mingles with billow, the strongest of them giving of its abundance to the weakest, in order that their movements, like regulated and irresistible waves, may encroach upon, undermine and carry away all things towards God.

LETTER SEVENTH.

PRACTICAL CONCLUSIONS.

MADAM: All that I have written, so far, ought not to make you forget that the **essence of beatitude** is the clear vision or the intuition of **God Himself**. **The knowledge of creatures** added to the knowledge of the Creator appears to the blessed less than a drop of water to the ocean. They say with the sons of Amos: "All nations, all families of men, angels, and stars, cannot enter in comparison with God alone; they are before Him as if they had no being at all, and are counted to Him as nothing and vanity" (Isa. xl. 15, 17). And with the son of Monica they say: "Lord, God of all truth, how unhappy is the man who knows all creatures and who knows not thee! How fortunate is he who knows thee, even if he is learned in naught else! He who unites these two sciences, that of the Creator and that of the creatures, finds not his happiness increased by the knowledge of created beings; but thou alone, O my God! renderest him happy." *

It is not for this less true, as I think I have sufficiently proved to you, that a part of the accidental beatitude reserved by the Lord for all His elect consists in the knowledge of creatures. It is a fine subject for meditation, and I venture to propose it to you after the Rev. Father Coton. †

The inhabitants of heaven know all the mysteries of the past, and feel joy at sights that too often sadden us. "What shall I say," wrote a pious and learned cardinal, treating of the eternal felicity of the saints,—“what shall I say of the course of times and of ages, from the commencement to the end? What exquisite enjoyment will not the elect receive in contemplating so many vicissitudes and changes amongst the things governed with wisdom, and guided to their ends by an inimitable Providence! Have we not here that stream of the river which so marvelously maketh the city of God joyful? (Ps. xlv. 5). What, in fact, is it but the order and succes-

* St. Augustine, *Confessions*, l. v., ch. iv., No. 7.

† Page 148, and the following.

sion of ages flowing rapidly, and never interrupting their course, if it be not the impetuosity of a stream unremittingly rushing towards the ocean, into which it plunges and disappears? While the stream of time flows on, many men doubt God's providence. Amongst His own servants some are troubled or seriously tempted, and murmur at His government. For this rapidity of the stream causes great dagame to the good and benefit to the wicked, carrying away the soil from the lands of the just man to deposit it on the fields of the impious. But when time shall have run its course, and the stream shall have entered into the sea, the saints will plainly read in the books of Divine Providence the reasons for all the revolutions of nature and of history. Then will the impetuosity of this stream, represented by memory, make joyful the city of God beyond aught that mortal tongue can tell." *

But in the infinite mirror of the Divine essence, wherein all things principally discern that which concerns those who are attached to them by the closest ties. †

This is, I think, superabundantly proved by all the testimonies I have produced instead of speaking from myself. I have done so that your spirit may be the more surely soothed by thus living for a time in the company, or, better still, in the intimacy, of the saints and of the doctors, whose hearts were ever most tender and most compassionate. If, then, any one should presume again to tell you that in heaven we do not recognize one another, show him that "cloud of witnesses" hovering over your head, of whom the Apostle speaks (Heb. xii. 1). They are all the learned and virtuous authors whom I have cited to you, and many more whom I might have cited. They form a cloud, the softness and depth of which give sweet repose to our eyes, and to our hearts a hope of the fertilizing showers of consolation. Their opponents also form clouds, but dark and lowering ones. They increase the horror of the obscurity in which we live, and with a sombre shadow intercept our view of the eternal light to which we look forward. They shut out from our knowledge and love those brilliant stars called the blessed in heaven, and force our looks to settle sadly on the tomb when we most need to raise them to heaven, in order to find a little light and joy. ‡

To deny that we know our own in heaven is then to do much

* Bellarmin, *De æterna felicitate sanctorum*, Lib. iv., cap. iv.

† Bossuet, *Sermon pour la profession d'une demoiselle que la reine mère avait tendrement aimée*, Peroraison.

‡ Ansaldi, *Della speranza e della consolazione di rivedere i cari nostri nell'altra vita*, cap. i.

harm, to increase sorrow, and to turn it into faintness of spirit and despair.

But to diffuse the important truth now established is to soften affliction, to sustain piety, and to animate zeal; these are three practical conclusions remaining for me to develop.

Few men have had a soul so sensible to the loss of friends as the amiable Archbishop of Cambrai. Is it not he who has written: "We could be tempted to wish that all good friends might wait to die on the same day. Those who have no affection would bury the whole human race with dry eyes and light hearts; such men are unworthy to live. Our sensibility to friendship costs us much, but those who possess it would be ashamed to be without it—they would rather suffer than be devoid of feeling?" *

See how, nevertheless, he could set aside his own affliction to console those more afflicted than he. At the death of his friend, the Duke of Beauvilliers, he wrote to the Duchess: "No; only the senses and the imagination have lost their object. He whom we can no longer see is with us more than ever. We find him unceasingly in our common centre. He sees us there, he there obtains for us real helps, and knows our infirmities better than we do, though now delivered from his own; he also prays for the remedies requisite for our cure. As to me, who had been deprived of seeing him during so many years, I now speak to him, I open my heart to him, I seem to find him in the presence of God; and although I bitterly wept for him, I cannot think that I have lost him. Oh! what reality there is in this intimate association." †

Fénelon, again, wrote to the widow of the Duke of Chevreuse: "Let us unite in heart with him whom we regret; he has not been removed far away from us, though he has become invisible. He sees us, he loves us, he is affected by our wants. Having himself arrived safely in port, he prays for us who are still in danger of shipwreck. He says to us in a whisper: 'Hasten to join us.' Pure spirits see, hear, and still love their true friends in their common centre. Their friendship is immortal, like its source. Unbelievers love themselves only; they must be in despair when they lose their friends, as they think it is for ever; but *divine friendship* changes visible company into a company of pure faith; she weeps, but whilst weeping finds an alleviation to her sorrow in the hope of rejoining her friends in the land of truth and in the bosom of love." ‡

* *Histoire de Fénelon, par le Cardinal de Bausset*, Liv. viii., Mort du Duc de Chevreuse.

† *Correspondance de Fénelon*, No. 340.

‡ *Histoire de Fénelon, par De Bausset*, Liv. vii. Mort du Duc de Chevreuse.

What can be better calculated to maintain piety than these affectionate and confidential relations, which may be established between us and our dear deceased from the moment we are permitted to hope that, having died in the grace of God, they no longer forget us than we forget them? No doubt it is the enjoyment of the presence of the Lord and our communion with Him, even in this mortal life, which does most to nourish our piety. Still, to commune and treat with the saints of heaven long and often, whenever we please, is not this a powerful means at the same time of sanctification and of consolation? By this practice do we not, in some degree, participate in the privilege of the angels, who have continual intercourse and the sweetest familiarity with the saints? The remembrance of a virtuous and faithful friend whom we possess in this world is often enough to drive far from us, besides care and sadness, temptation, despair, and all evil thoughts. How much more efficacious and salutary must, then, be for our souls the thought, the frequentation, sometimes even the conversation of those friends and relations who behold the Lord face to face and who are in the enjoyment of His Glory! A pious author, Father de Barry, advises us to invoke those who, though the Church has not held them up publicly to our veneration, led a holy life upon earth, or whose end at least was edifying—particularly if their love for us was pleasing to God. “Make a list of them,” said he, “and once a year, or rather once a week, read it over, and invoke those inscribed on it. This habit can only be productive of a more ardent desire to meet again, in heaven, the happy number of those who were united to you on earth. How great will be your bliss when you obtain from God, through their intercession, gifts that you have long solicited in vain. For I do not doubt that by their intervention our prayers are sometimes answered. If they loved us living, and could not find in their hearts to refuse our requests, how will it not be with them now, since their charity has become far more ardent and they are in so much greater favor with God?” *

St. Francis often invoked those who had died in the Society of Jesus. He had recourse to all those whom he had known and with whom he had lived; he recommended to them all his undertakings, considered them as his patrons at the celestial court, and declared that he frequently found their prayers of great service.

St. Louis Bertrand, of the Order of St. Dominic, had composed entire litanies with the names of his dearest friends whom he

* P. de Barry, *Sanctum foedus cum sanctis coeli civibus*, cap. v.

thought already in possession of eternal happiness, and he often invoked them in his need.

A book published this very year (1862) furnishes another and a similar example. In the *Life of M. Emery, Ninth Superior of the Seminary of St. Sulpice*, we read, on the subject of the former priests of this society who had given the greatest edification by their virtues: "In several of his retreats he formed the resolution of drawing up, from the burial charts of the seminary, a memorandum to remind him of the days of the decease of such of those holy priests as inspired him with the greatest devotion, in order that he might invoke them on those days with fervor, and return thanks to God for the eminent sanctity to which He had raised them." *

There is only one objection that you can make to so pious a practice: "Perhaps my friends and relations are not in heaven—perhaps they are in purgatory." It is true that the Church has not proclaimed where they are. But prayer never goes astray, and among the great number whom you would thus invoke, some must certainly have reached the haven of felicity. Several grave theologians are of the opinion that the souls in purgatory can themselves pray for us, as they are not in a worse condition than the living who are sinners and enemies of God. They are even confirmed in the grace and friendship of the Lord; they possess the perfection of charity; they remember all that they owe us; and they can know of our prayers through their guardian angels. Why should they not, then, pray to God for us, since they come sometimes to pray to us for themselves, as we see in the life of St. Bridget that the soul of her husband appeared to her, and prayed to her to have masses said, and alms distributed to the poor? †

St. Catherine of Bologna frequently invoked the souls in purgatory, and said that God had granted her, through their intercession, the greatest and the most numerous favors. "Often even," added she, "that which for a long time I could not obtain through the prayers of the saints in heaven, I have obtained as soon as I had recourse to those suffering souls." ‡

Finally, let the hope of meeting them in heaven, of recognizing them and of being recognized by them, reanimate your zeal, and stimulate you to work with greater ardor for the relief of these poor souls, as well as for the conversion of sinners.

The souls in purgatory are so thankful for all that is done for

* Vie de Emery, p. i., No. 53, t. i., p. 195.

† *Révélations de Ste. Brigitte*, Liv. des Révélations extrav., chap. lvi.

‡ P. de Barry, *Sanctum foedus*, cap. vi. *Acta Sanctorum*, die 9 Martii, vita ~~anchore~~ Grassetti, cap. xii., No. 118.

them, that persons who have relieved them receive proofs of their gratitude before they can join them in heaven. It was even given to St. Gertrude, who had so great a zeal for their deliverance during her life, to see and to converse with those whom she had succored. *

One day after communion Gertrude offered the adorable Host for the repose of the souls of all the deceased relations of the members of the community. She immediately saw a great number of souls like sparks or stars emerge from darkness. "Lord," exclaimed she, "are there none in this multitude but the souls of our relations?" "I am, myself," replied the Lord, "your nearest relation; I am your brother, your father, and your spouse. All those who are especially mine thus become your relations and connections, and it is my will that they have a share in the fruits of the prayers offered up by you for your relations." †

Continue then, madam, to pray for your husband, your children, and all the members of your family whom God has withdrawn from this earth. If their souls are, as I hope, already in the place of refreshment, light, and peace, your prayers will relieve others of the household of Jesus Christ, and snatch them from the expiatory flames to introduce them into eternal repose. But limit not your zeal to the dead: let it be catholic or universal, like the Church. Among the living, how many sinners, how many infidels, are there, whose return to God you may hasten by your cares, by your prayers, by your alms, and by your merits! Have compassion on their misery, for they are blind men, led onward to the ruin of all that is love by the very disorder of their delusive affections. To none so much as to the souls of the lost one can St. Paul's description of the heathens be applied, "They are without affection" (Rom. i. 31). If it be true that the original elements of natural affection remain in hell, it is, alas! so far only as they are evil and disunited from Jesus Christ. Moreover, they no longer produce there any but fruits of bitterness—a hatred so much the greater as there seemed the greater love. But in bringing the lost sheep back to the Shepherd, and the prodigal child to his Father, you prepare for yourself in heaven the fulfilment of these words of the prophet: "Lift up thy eyes round about, and see all these are gathered together, they are come to thee: I live, saith the Lord, thou shalt be clothed with all these as with an ornament, and as a bride thou shalt put them about thee. The children of thy barrenness shall still say in thy ears: The

* *Les Insinuations de la divine Piété*, Liv. v., chap. xv., xvi., xvii., xviii., xxii., xxiv.

† *Ibid.*, Liv. v., chap. xx.

place is too strait for me, make me room to dwell in" (Isaias xlix, 18, 20).

To those whom you will have converted, you may say like the Apostle: "My little children, of whom I am in labor again, until Christ be formed in you, my most desired, my joy and my crown." (Gal. iv. 19; Philip. iv. 1). In view of this crown of joy awaiting you in Paradise, when the time shall come to leave this sad place of exile, no longer truly to you but a valley of tears, you will have the comfort of saying to yourself: "I am going to be reunited to those whom I have sent before me to our own country; I am going to see them again, and to recognize them, to enjoy the proofs of their gratitude and of their love."

You may even say to those whom you are leaving on earth, as the Master said to His disciples: "I go to prepare a place for you, that where I am you may also be" (John xiv. 2, 3). "A little while, and now you shall not see me, because I go to the Father. I will see you again, and your heart shall rejoice, and your joy no man shall take from you" (John xvi. 16, 22).

But the Lord will deign to leave you, madam, yet a long time amongst us, for the happiness of your children and of your grandchildren, as well as for the edification of all the faithful.

Such, at least, is the wish and the prayer, Madam, of your most humble and devoted servant.

F. BLOT, S. J.

STRASBOURG, 15th of August, 1862,
Feast of the Assumption of the Blessed Virgin Mary.

*MEDITATION ON THE ACCIDENTAL BEATITUDE OF THE
ELECT.*

BY THE REV. COTON.

FIRST POINT.

First.—Above them, the elect contemplate the glory of Jesus Christ as man. His sweet presence, the brightness of His countenance, a thousand times more radiant than the sun, His colloquies, His familiar conversation, the lustre of His wounds, the sight of His heart (that treasury of perfect dilection), His fatherly caresses, His fraternal embraces, His tender and charitable glances; and, more than all, His intimate and cordial communication with the blessed, and theirs with Him, are admirable circumstances of their accidental beatitude.

Secondly.—The glorious Virgin, His most holy and worthy Mother. St. Bernard and St. Dominic would not esteem themselves perfectly happy, nor would any of those who have borne her great devotion in this world, if her presence were denied them. St. Joseph, dear spouse, shares it more than any other; and all others feel especial joy in being with him whose arms carried their Saviour.

Then the angels and the saints highest in merit. Oh! what joy for a soul to find itself in so noble a company, in presence of such illustrious intellects; to view the order and arrangement of these blessed spirits, the authority of this sacred senate, the majesty of those august ancients whom St. John saw also on their thrones; to contemplate the celestial armies, more glorious than the stars, and in the midst the King, who, like a sun, communicates his splendors to them all; to hear those angelic concerts, and that most harmonious strain once heard by St. John (Apocalypse vii. 12).

SECOND POINT.

Beneath them the blessed will see the stars, the sun, and the moon, this vale of miseries wherein we dwell, the dangers they formerly incurred here, the occasions of evil they avoided, and those from which Divine Providence withheld them.

Lower still, the pains of the condemned, their bitterness, their

rage, their despair, how the demons torture them, and are themselves still more cruelly tortured.

Then they will exclaim with unspeakable joy, and sentiments most justly grateful: "Let us sing to the Lord, for He is gloriously magnified; the horse and the rider He hath thrown into the sea" (Exod. xv. 2). "Our soul hath been delivered as a sparrow out of the snare of the fowlers. The snare is broken and we are delivered" (Psa. cxxiii. 7). The gratitude of the elect will correspond with the immensity of the benefit; and because they will of themselves not be sufficient to thank the Lord worthily, the Son of God, their elder brother, will supply for their deficiencies.

THIRD POINT.

Around them will be their relations, their connections, and all their equals in glory—all most noble, holy, and wise; opulent and eminent; affable, agreeable, and sweet-tempered; of high rank, with fine manners, lofty intellects, and warm hearts; all lilies unmixed with weeds, roses without thorns, gold unalloyed, corn without straw, wheat without tares; and, although their number be great, still they are all known to one another, and converse as familiarly together as if they were but a few.

The son will thank the father for the good instruction he procured him, and the daughter her mother for the good example she gave her. May God repay you for it, my dear and much-loved mother! will the daughter say; may He fill you for ever with felicity for all the cares which you lavished upon me! You are my mother—doubly my mother, for you regenerated me as to the soul. It is by your means that Divine goodness has rendered me so happy. Blessed be God, my daughter; blessed be thou in Him for ever. Thy beatitude is my richest endowment, and my beatitude adds immeasurably to thine; let us love the Lord and praise Him without ceasing. Happy the womb that bore thee, blessed the breasts that gave thee suck, and a million times more blessed still be He from whom we have all. To Him glory, honor, splendor, and benediction, throughout ages upon ages.

Perfect union pre-eminently appertains to this holy company as one of its chief goods, inasmuch as all love one another in God with an ardent love, and a sovereign conformity of their will to His, without opposition, contradiction, or dispute, without anger, ambition, or envy. The greatest tenderly love the least, and desire to bestow upon them every gift in their power; the lowest pay much respect to those who are above them, and are well pleased with the graces with which they are adorned. The good of one is common to

all, and that of all belongs to each, inasmuch as each appropriated to himself the good of him whom he loves as that of another self, and the exuberance of his charity causes him to rejoice in it more than if it were his own.

All eat at the table of the Divinity, all drink from the same cup, and all draw from one source. God is in all, and all are in God. He is all things to them, and nothing out of Him can affect them; so that in uniting them to Himself He unites them to each other. O happy society! where are found multitude without confusion, greatness without ambition, difference without dissension, inequality without disunion, eternal charity with diminution!

FOURTH POINT.

In themselves, besides essential felicity, the elect have also the happiness of the five corporal senses in this manner:

The eyes will have an extreme satisfaction in seeing the beauty of so many glorious bodies, with an admirable diversity of faces and countenances, one more exquisite than the other; and, above all, they will delight in seeing the most holy humanity of Jesus Christ.

The ears will rejoice much to hear the words full of charity, wisdom, discretion, and holiness which one will say to the other; and more still to hear the continual praises given to God, and the benediction with which God will repay them. They will recreate themselves with listening to the heavenly music and the new harmonies composed by the wisdom of the same God. But what melody will be comparable in sweetness to the colloquies of Jesus Christ and His holy Mother?

The smell will be gratified by the most sweet odor of the glorified bodies, and especially of the sacred humanity of our Saviour.

The taste will be satisfied in a heavenly manner by virtue of an inherent quality, by which it will possess the savor, not only of the most exquisite food known, but also of such as can be believed in, but not conceived.

The feeling, spread over the whole body, will experience all pure and holy delights in such a manner that the blessed will be as if imbued with the stream of Divine pleasures. On! the blindness of those who cannot persuade themselves that God has reserved for Himself and for His elect gratifications higher than those He has communicated to the lowest orders in creation! *

* *Sermon sur les principales et plus difficiles Matières de la Foi, faits par le R. P. Coton, de la Compagnie de Jésus, confesseur et prédicateur ordinaire du roi, réduits par lui même en forme de méditations. Rouen, 1826. Du Paradis, méditation xxi., profits, Nos. 1, 2, 3, 4.*

SCENES FROM THE PASSION.

By

Rev. Joseph McDonnell, S. J.

It is not the purpose of the following pages to give anything in the nature of a connected or consecutive narrative of the Sacred Passion of our Lord. Their object, as the title indicates, is merely to place before the reader some "Scenes from the Passion," which, especially during the holy season of Lent, may serve to arouse in the soul devout and sympathetic thoughts regarding this most touching and sacred subject—thoughts that, beyond all others, have a power to move the heart and fill it with a consciousness of Christ's unspeakable love for us and of our bounden duty to endeavour, on our own parts, to make some small return to Him of the love and service that on so many titles we owe Him.

It must be borne in mind that the Gospel, in conjunction with the genuine traditions recognized by the Church, affords the only authentic record of the Passion of Christ. Hence, in endeavoring to paint these "Scenes from the Passion" I have appealed as far as possible to the Gospel narrative. At the same time I have not hesitated to fill in the details of the picture from the writings of the Saints and from the revelations said to have been made to pious persons, such as Catherine Emmerich and St. Bridget. What I especially wish to impress upon the reader is this: that these details, unless in so far as they are confirmed by the Gospel or tradition, however conducive they may be to pious meditation, are at best deserving only of the credence given *upon merely human grounds* to testimony that, to the individual reader, may appear reliable. They have absolutely no formal sanction from the Church. They constitute a body of facts that may or may not be accepted as genuine. They supply useful matter for spiritual reading and meditation only in so far as they are a help to enable us to realize more vividly the probable surroundings of the Saviour's Passion and Death.

JOSEPH McDONNELL, S. J.

1.—GETHSEMANI

"It was about nine o'clock when Jesus reached Gethsemani with His disciples," says Catherine Emmerich. "The moon had risen and already gave light in the sky, although the earth was still dark. Jesus was most sorrowful and told His Apostles that danger was at hand."¹ Leaving eight of the Apostles at some distance He entered farther into the garden with Peter, James, and John. "No words can describe the sorrow which then oppressed His Soul . . . John asked Him how it was that He who had hitherto always consoled them could now be so dejected. *'My soul is sorrowful even unto death,'* was the reply. And He beheld sufferings and temptations surrounding Him on all sides, and drawing nearer and nearer . . . Then it was that He said to these Apostles: *'Stay ye here and watch with Me. Pray lest ye enter temptation.'*"²

In the remotest and most lonely portion of the garden there was a cave facing the south. The roof rested on natural pillars, which divided it, like a cathedral, into naves. Hither Jesus had been in the habit of resorting in order to be alone in prayer, and hither now He withdrew, penetrating to the further end. Following his Master, "John had glided to the entrance of the grotto, the extent of which permitted him to keep at a sufficient distance, so as not to be perceived. The cavity measured about fourteen yards in length by eight or nine in width, and the part where Jesus lay was almost at the end. Through the opening the moon's rays illuminated the interior, whilst the well-beloved disciple, hidden in the shadow, could believe he was invisible" (Olivier).³

"When Jesus left His disciples . . . His sorrow and anguish of soul continued to increase, and He was trembling all over when He entered the grotto to pray, like a wayworn traveller hurriedly seeking shelter from a sudden storm; but awful visions pursued Him even there and became more and more clear and distinct" (Emmerich).

"Without confusion and without intermingling, He discerned all

¹ *The Dolorous Passion*, chap. i. The statements of Catherine Emmerich must be taken with the utmost caution and reserve. ² *Ibid.* ³ *La Passion.*

the various kinds of sin for which He was about to suffer," says Bourdaloue.¹ "He saw the sins of the kings and those of the people; the sins of the rich and those of the poor; the sins of the fathers and the children; the sins of priests and those of the laity. In these torrents of iniquity He distinguished slanders and calumnies, unchaste acts and adulteries, simony and usury, treachery and revenge; . . . the profligacy of the sensual and the voluptuous, the impieties of libertines and atheists, the impostures and the malignity of hypocrites." "Frightful mass!" says Bossuet,² "all coming to overwhelm Jesus Christ! On whatever side He turns His eyes He sees nothing but torrents of sin which are about to fall upon Him."

He threw Himself on His face, overwhelmed with sorrow, while Satan, pointing to this limitless ocean of iniquity, asked Him: "Dost Thou take this sin, and this, and this upon Thee? Art Thou ready to bear the punishment of all these myriad foul deeds?" Next he charged the spotless Saviour with a host of imaginary crimes: with being the cause of the massacre of the Innocents, with not having saved the life of John the Baptist, and so forth. Thus Jesus permitted His Human Soul to be a prey to the temptations, the diffidence, the depression, the weariness with which holy souls are sometimes assailed at the hour of death.

Next He beheld in a series of visions all the terrible sufferings that awaited Him; the agonizing horror of the scourging and of the crowning with thorns, the terrible journey to Mount Calvary, the crucifixion, the hours of agony that followed it, and finally His bitter Death. His Human Nature shrank back dismayed and overwhelmed, and from His lips burst forth the cry: "*Father, if it be possible, let this chalice pass away. Nevertheless, not My Will but Thine be done.*" . .

"I saw the cavern in which He was kneeling filled with frightful figures," says Catherine Emmerich;³ " . . . the horror of death and terror which He felt as Man at the sight of the expiatory sufferings about to come upon Him, surrounded Him and assailed Him under the form of hideous spectres. He fell from side to side, clasping His hands; His body was covered with a cold sweat, and He trembled and shuddered. He then arose, but His knees were shaking and apparently scarcely able to support Him; His countenance was pale and quite altered in appearance, and His lips white. It

¹ *Premier Sermon sur la Passion.*

² *Premier Sermon sur le Vendredi Saint.*

³ *The Dolorous Passion*, chap. i.

was about half-past ten when He rose from His knees and, bathed in a cold sweat, directed His trembling, weak footsteps towards His three Apostles."

The Apostles were asleep, but Jesus gently wakened them, saying: "*What? Could you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation; for the spirit indeed is willing, but the flesh is weak.*"¹ They were dazed and terrified when they beheld Him pale and utterly exhausted, His voice almost inaudible, trembling and shuddering from head to foot.

Again Jesus returned to the grotto and fell prostrate with His face to the ground. Again the flood-gates of iniquity were raised and the tempest was let loose upon His Human Soul. "*Great as the sea is Thy sorrow,*" O most loving Saviour of mankind! Of old Thou didst allay the tempest on Genesareth, "*and there followed a great calm*"; but now the billows rise and roar above Thee and engulf Thee in their dread embrace, and Thou wilt not move Thy hand to stay their fury.

"When Jesus, unrelieved of all the weight of His sufferings, returned to the grotto," says Catherine Emmerich, "He fell prostrate, with His face to the ground . . . His soul had to sustain a second interior combat which lasted three-quarters of an hour . . . In the second agony, Jesus beheld, to its fullest extent and in all its bitterness, the expiatory sufferings which would be required to satisfy Divine Justice." Elsewhere she adds: "No tongue can describe what anguish and what horror overwhelmed the Soul of Jesus at the sight of so terrible an expiation—His sufferings were so great indeed, that a bloody sweat issued from all the pores of His Sacred Body."²

The Soul of Jesus beheld the sufferings of His Apostles, the afflictions of the early Christians, the tepidity and ingratitude of His chosen friends, the malice and corruption of the wicked. He saw how apostates and heresiarchs would rend the sacred garment of the Church, and draw after them countless numbers of His children to destruction. "Bearing a prominent place in these mournful visions, which were beheld by the Soul of Jesus, I saw Satan, who dragged away and strangled a multitude of men redeemed by the Blood of Christ . . . In His bitter agony Jesus looked around as though seeking help, . . . and from every pore of His Sacred Body there

¹ Matt. xxvi. 40, 41.

² *The Dolorous Passion.*

burst forth large drops of blood, which fell trickling down to the ground." (Emmerich).

Again and again He cried aloud in the extremity of His anguish, "*Father, if it be possible, let this chalice pass away. Nevertheless, not My Will, but Thine be done.*"

What touched Him very keenly was the utter coldness and indifference shown by men—even His friends—towards the Blessed Sacrament of the Altar. He saw Himself neglected and abandoned in His churches. He saw that oftentimes the poorest of the poor were better lodged than He was. He saw crowds of men in every age outraging and striking at Him, with hatred in their hearts and impious blasphemy upon their lips. He saw these human devils receive Him into their sin-polluted hearts, where Satan reigned supreme.

"I beheld the blood," says Catherine Emmerich, "flowing in large drops down the face of the Saviour, His hair matted together and His beard bloody and entangled. After the vision which I have last described He fled, so to speak, out of the cave and returned to His disciples. But He tottered as He walked; His appearance was that of a man covered with wounds and bowing beneath a heavy burden, and He stumbled at every step."

As once more, He stood by the three Apostles in the moonlight, His face pale and stained with blood and His hair hanging about Him in disorder, "*He found them again asleep, for their eyes were heavy,*"¹ and they knew not what to answer Him. They could scarcely recognize Him, so much changed was He. When He desired to return to the grotto they had to lead Him back. "It was then," says Catherine Emmerich, "about a quarter-past eleven."

Again the awful vision of His Passion rose before Him, and again. "*He prayed the third time saying the very same word.*"² And angels came to comfort Him and show Him the many thousands of martyrs, confessors, and virgins who in after years would follow Him so faithfully.

"*Then He cometh to His disciples and saith to them: Sleep ye now and take your rest; behold the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray Me.*"³

11.—THE SCOURGING

NEAR the guard-house to the north of Pilate's palace stood the pillar where criminals were scourged. Strong cruel men, with sin-

¹ Matt. xxvi. 43.

² Ibid. 44.

³ Ibid. 45, 46.

away arms, drag Jesus to this spot; they tear off His garments. Jesus throws His arms round the pillar, "and when His hands were thus raised they fastened them with a rope to the ring at the top of the pillar, and then dragged them to such a height that His feet, which were tightly bound to the base of the pillar, scarcely touched the ground" (Emmerich). "At the Procurator's order the executioner began to strike slowly, spacing the blows on the quivering flesh in such a way as to leave no part without pain. Furrows adjoined furrows, before crossing one another in skilled conjuncture, shaking the whole system with a fearful shock. Soon the skin came off in bloody strips. The bones of the ribs, dug out by the sharp ends, became visible . . . Even His divine face and eyes did not escape, for it was a trick of the executioners to lash the victim's face to increase the pain of his punishment" (Olivier).

According to Catherine Emmerich, several executioners succeeded to one another. They were supplied with drink to make them still more savage. They used various kinds of lashes; sinews of the ox, rods, thorny sticks covered with knots and splinters, "small chains and straps, covered with iron hooks, which penetrated to the bone and tore off large pieces of flesh at every blow."

After they had thus scourged Him in the most brutal manner they untied Him, and having placed Him with His back to the pillar, again began to scourge Him with the utmost fury, till "the Body of our Lord was perfectly torn to shreds and was but one wound," says Catherine Emmerich. "The dreadful scourging had been continued without intermission for three-quarters of an hour," she continues, "when a stranger rushed from amongst the crowd . . . and severed the cords . . . Jesus fell almost without consciousness on the ground, which was bathed with His Blood."

Forty lashes was the utmost that the law allowed, and according to the Revelations of St. Bridget He received about 5,000!

111.—THE CROWNING WITH THORNS

The scene is changed. Our Saviour is seated on a low stool, a ragged purple cloak around Him, a large reed in His hands, which are tightly bound in front, and on His head a crown of thorns. "The crown of thorns was made of three branches plaited together, the greatest part of the thorns being purposely turned inward so as to pierce our Lord's head" (Emmerich). "*And bowing the knee before Him they mocked Him, saying: Hail, King of the Jews. And spitting upon Him, they took the reed and struck His head.*"¹

¹ Matt. xxvii. 29, 30.

It is related in the Revelations of St. Bridget * that towards the conclusion of the scourging a person standing by advanced and said: "Do you want to kill this man outright without his being condemned to death?" He then cut the cords that bound our Lord. Gasping, bathed in blood, and one great mass of wounds, our Saviour sank upon the ground. He lay there, almost unconscious, for some moments till the soldiers returned and, after striking Him, bade Him rise and follow them. His limbs would scarce support His body, and He tottered as though unable to stand. The soldiers helped Him to put on His garments, and then dragged Him hastily along with them through the Prætorium into the guard-house. *"And stripping Him, they put a scarlet cloak about Him. And plattig a crown of thorns, they put it upon His head and a reed in His right hand."* ¹

According to the Revelations of St. Bridget, this crown was pressed down most tightly on the sacred head of our Lord and descended even to the middle of the forehead. ² St. Peter Damian and St. Laurence Justinian say that the thorns were so long that they perforated even the brain, ³ and, moreover, the fresh thorns probably contained poisonous matter that diffused itself through the brain and caused most exquisite torture. Nothing short of the exercise of the divine power on the part of our Lord prevented Him from dying under this terrible infliction. Any ordinary human being would, under such circumstances, we may believe, have lost consciousness and died. "He often closed His eyes and gave forth grievous moans as of one about to die," was the revelation said to have been made to Blessed Agatha of the Cross; and according to St. Bridget's Revelations, "Torrents of blood streamed down His face and filled His hair, His eyes, His beard, till nothing but blood was to be seen," ⁴ so that in the pathetic words of St. Bonaventure, "No longer could you behold the face of the Lord Jesus but rather that of a man flayed alive." ⁵

The Roman cohort gathered round, shouting and laughing, to see the fun. They would inaugurate the reign of the new king.

* Revel. i. c. 10.

¹ Matt. xxvii. 28, 29.

² "Corona spinea capiti ejus arctissime posita fuit, quæ ad medium frontis descendebat" (Revel. iv. c. 70).

³ "Spinæ cerebrum perforantes."

⁴ "Plurimi revuli sanguinis decurrentes per faciem ejus, et erines et oculos et barbam replentes nihil nisi sanguis totum videbatur."

⁵ "Non amplius facies Domini Jesu, sed hominis excoriati videretur."

They forced Him to sit down on the stump of an old broken pillar. Someone in the crowd pushed Him over and He fell. With His poor bound hands He could not save Himself. It was with utmost pain and difficulty that He got upon His lacerated knees and rose. The fall had partly wrenched the crown off His head. They pressed it on again and struck it with the reed He held, to keep it fast. "*And they struck His head with a reed. And they did spit on Him.*"¹ Then there was a solemn march past, and each in turn bent the knee in mockery before Him and saluted Him with mocking words: "*Ave Rex Judaeorum.*" "*And bowing the knee before Him, they mocked Him saying: Hail, King of the Jews.*"² And then again they gathered round Him and spit on Him and struck Him on the head: "*And spitting upon Him, they took the reed, and struck His head.*"³

Meanwhile the poor Victim was suffering the most excruciating torture. Every blow they struck the crown was agony. Many times they may have pushed Him from His seat, and many times some brutal soldier, under pressure from the crowd behind, may have fallen over Him, while his comrades trampled Him beneath their feet. Yet never a word was uttered. "He was crowned with thorns that we may be crowned with the elect in heaven," says Dennis the Carthusian.⁴ "O Divine Love!" cries out another, "I know not whether I shall call You sweet or cruel for You seem to be both." "Ah, yes, my Jesus," says St. Alphonsus, "love has made You for our sake sweetness itself, since it inflamed You with so passionate a love for our souls, but it has rendered you cruel to Yourself in making You suffer such frightful torments."⁵ It was our sins, especially sins of thought, that forced these terrible sufferings on our Lord. "*Spinæ quid nisi peccata?*—What are the thorns but our sins?" asks St. Augustine.

And oh, the outrage of it! to spit upon the Face of Christ! No greater outrage can be offered to a human being than to spit into his face. But to spit into the face of Him before whose august Presence the very angels bow in deepest reverence and veil their countenance in awe!

"This shameful scene," says Catherine Emmerich, "was protracted a full half-hour," but now the entertainment of the Roman soldiers was coming to a close. Pilate was about to show the poor, bruised, torn, bleeding Victim to the people.

¹ Mark xvi 19.

² Matt. xxvii. 29.

³ Ibid. 30.

⁴ "Coronatus est spinis ut nos coronemur corona danda electis in paradiso."

⁵ *Clock of the Passion.*

SCENES FROM THE PASSION.

71

IV.—ECCE HOMO!

A WHITE-ROBED figure was standing at the summit of the marble steps that led up to the Prætorium. He had made a sign to the soldiers to bring up their Prisoner. It was Pontius Pilate. The soldiers, thinking that the patrician Governor wished to have a nearer view of their unfortunate Victim, hustled Jesus up the steps with brutal insult and buffoonery. Meanwhile Pilate had withdrawn in the direction of the loggia or tribune, over the large entrance arch, and looking out on the great square below. Here a vast multitude of people were assembled; gathered together, doubtless, by the prospect of witnessing a public execution.

"Jesus," says Catherine Emmerich, "had the scarlet cloak still thrown over His shoulders, the crown of thorns on His head and the reed in His fettered hands. He was perfectly unrecognizable, His eyes, mouth, and beard being covered with blood, His body but one wound, and His back bowed down as that of an aged man, while every limb trembled as He walked. When Pilate saw Him, even he started, and shuddered with horror and compassion."¹

What an awful sight! Who could resist the silent eloquence of such a vision of unutterable misery and woe? "That Head surrounded with thorns; that face furrowed by the lash and bruised with blows; those half-closed eyes, whence the tears were flowing; those parched lips, ready to breathe forth the last sigh; that gasping chest, the awful wounds of which were revealed between the folds of the mantle; those bound hands, which held a shaking reed—that whole accumulation of sorrow and of humiliations, at once grievous and repulsive, yet with a majesty shining over all, like a ray of sunshine on a wreck; was not this enough to impress every mind and conquer every heart?"² So, doubtless, Pilate thought. The sight would soften even the stony hearts of the Jewish priests and people, and thus leave him free to follow the dictates of common justice and set the Nazarene free.

Pilate advanced right up to the edge of the tribune, and looked down upon the balustrade upon the sea of upturned and expectant faces in the court below. Then drawing Jesus forward, he showed Him to the people, with the words, "*Ecce Homo!—Behold the Man!*"

There was a momentary hush, as the people gazed with wonder on the sad sweet face, so changed, so full of misery and suffering,

¹ *The Dolorous Passion.*

² Olivier, *La Passion.*

and yet so full of majesty. Were they going to relent? **Yes, surely He has had enough, and they will call for His release.**

The priests were sore afraid lest pity should prevail and they should lose their prey. From the outskirts of the crowd they raised the cry: "*Crucify Him. Crucify Him.*"¹ Their servants joined in and then the multitude, until the square re-echoed with the wild tumultuous shout: "*Crucify Him. Crucify Him.*" Pilate's plans were wrecked. He was astonished—terrified. Could they really mean to crucify this innocent Man? Crucify Him! "Shall I crucify your king?" he asked. And straight back came the answer from the priests, "We have no king but Caesar. Crucify Him."²

It was all in vain. Weak, vacillating Pilate! why not tell them, once for all, you cannot condemn an innocent man to death, and least of all to such a horrible death as crucifixion?

Wrathfully, contemptuously, the Roman Governor looked forth upon the surging, shouting, maddened crowd. "Take Him you and crucify Him," he jerked out with a look of scorn, "for I find no cause in Him."

"We have a law, and according to that law He ought to die, because He made Himself the Son of God,"³ came the answer from below.

"The Son of God!" The Procurator trembled. Could this strange impassive Being, whose conduct was so puzzling—could He really be the Son of God? It was the light of a great grace struggling for admittance into his darkened pagan soul. But by his cowardly compliance he had rendered himself unworthy of it.

V.—THE JOURNEY TO CALVARY

And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and they led Him away to crucify Him.—MATT. xxvii. 31.

And bearing His own cross He went forth to that place which is called Calvary, but in Hebrew Golgotha.—JOHN xix. 17.

It was about ten o'clock in the morning, according to Catherine Emmerich, when Pilate pronounced his iniquitous sentence on Jesus. He was at once handed over to the soldiers of execution. Their first act was to tear off with cruel violence the purple garment they had clothed Him in, thereby reopening all His wounds. They then restored to Him His own garments. "This they did," remarks St. Ambrose, "in order that Jesus might be known at least by His garments, for His beautiful countenance was so disfigured by the blood and

¹ JOHN xix. 6.

² Ibid. 15.

³ Ibid. 6, 7.

wounds that it would be difficult to recognize Him without His own clothes." "Jesus did not wait," says St. Thomas of Villanova, "until the cross was placed by the executioners upon Him; He took it Himself with His own hands and placed it joyfully on His wounded shoulders." He "knelt down by the side of the cross," says Catherine Emmerich, "encircled it with His sacred arms and kissed it three times, addressing at the same time a most touching prayer of thanksgiving to His Heavenly Father for the work of Redemption which He had begun."

Soon the long cavalcade began to move. It was the triumphant march of the great Conqueror going forth to crush the powers of hell, and free the world from the slavery of Satan and the bonds of sin. A centurion led the way, whose business it was to keep order and restrain the crowd. Beside him walked a herald, sounding on his trumpet and bearing aloft the inscription written by Pilate.¹ "I beheld our Blessed Saviour and Redeemer," writes Catherine Emmerich, "His bare feet swollen and bleeding, His back bent as though He were about to sink under the heavy weight of the cross, and His whole body covered with wounds and blood. He appeared to be half-fainting from exhaustion (having had neither refreshment nor sleep since the supper of the previous night), weak from loss of blood and parched from thirst produced by fever and pain His hands were cut by the cords with which they had been bound; His face was bloody and disfigured, His hair and beard saturated with blood His countenance bore an expression of combined love and resignation." On either side of our Lord were a number of soldiers under arms. Behind Him walked the two thieves, and a number of Pharisees brought up the rear. Still further behind, at some distance from the procession, rode Pilate, in the midst of his attendants, preceded by a squadron of cavalry and followed by an escort of infantry. "Persons on the roofs of houses and at windows insulted our Lord with opprobrious language; the slaves who were working in the streets threw mud and filth at Him; even the children, incited by His enemies, had filled their pinafores with sharp stones, which they threw down before their door as He passed, that He might be obliged to walk over them" (Emmerich).

The distance from the Prætorium to Calvary was not long—about 600 yards at most. A person walking at an ordinary pace could easily cover the space within half an hour. But the path was very

¹ "Præcedente titulo qui causam poenae indicaret," was the custom on such occasions, according to Suetonius.

uneven and irregular. Despite a certain accumulation of rubbish and debris, which in places rises to a height of five or six feet about the original level, the general aspect of the *Via Dolorosa* is pretty much the same now as it was in the days of our Lord. The "sixty or eighty feet of cinders," which some modern writers would have us believe are heaped above the old road of Roman days, are all a myth. Hence the path had then pretty much the same variety of hill and hollow that it has to-day, and was, if anything, more rugged and uneven then than now. All this added to the difficulty of carrying the cross. It was immensely heavy and pressed with agonizing pain into the sacred shoulder of the Saviour, worn out and fainting as He was with pain and loss of blood. Every jolt of the great wooden beam, as it trailed over the uneven ground, pressed it deeper into the galled and wounded flesh and sent a fresh quiver of unspeakable agony through the exquisitely sensitive body of the Redeemer.

As the road slopes rapidly towards Acra it forms a hollow, which after rain was often filled with mud or water and large stones. When Jesus reached this spot His strength gave out; He stumbled and fell heavily upon the ground beneath His cruel load. This brought the procession for a moment to a stand-still. At first He was unable to rise. The executioners, instead of helping Him to get upon His feet, abused and struck Him with most barbarous cruelty, till, at length, with the utmost difficulty, He succeeded in getting up, all covered with mud and dirt. The crown of thorns had been torn from His head by the fall. The cruel soldiers put it on again and pressed it down, causing Him thereby most horrible pain.

Meanwhile His Blessed Mother, under the guidance of St. John, had taken up a position on the route along which her Divine Son would have to pass.¹ "She was pale," says Catherine Emmerich, "her eyes were red with weeping, and she was closely wrapped in a cloak of bluish-grey colour." The clamour of the advancing multitude was growing louder. She could even hear the voice of the herald, proclaiming aloud at intervals the approaching execution of the criminals; and soon the cursings and revilings of the executioners and others reached her ears. As the cavalcade came up she stood forth, a conspicuous object, in a speechless agony of grief. "What woman is this?" they asked. "She is the Mother of the Galilean," was the answer. "When the cruel men heard this," says Catherine Emmerich, "far from being moved to compassion, they began to

¹ "Maria ivit celeriter per aliam viam brevioram et compendiosam" (Ludolph, *Vita Christi*).

make game of the grief of this most afflicted Mother: they pointed at her, and one of them took the nails which were to be used in fastening Jesus to the cross and presented them to her in an insulting manner." She turned away and fixed her eyes on the bleeding drooping form of Her Divine Son as He staggered onward, looking as though at every instant He would fall prostrate to the earth beneath His load.¹ Then for a moment He raised His head, and looked His Mother full in the face. What a look of mingled sorrow and compassion! At that instant He tripped, and fell the second time upon His hands and knees. With a mother's instinct Mary flew to His assistance. She saw, she thought of, nothing else but Him. She was on her knees beside Him, with her arms flung convulsively around Him, ere the crowd around had realized what she was doing. Even some of the soldiers were touched by this distressing scene. It was so overpowering that even these coarse men forgot to scoff, and the holy women and St. John had time to raise her from the ground, and with gentle force withdraw her from the crowd. Then the archers raised our Lord and eased Him somewhat of His load.

According to Catherine Emmerich it was on the occasion of the third fall of our Lord beneath His cross that Simon of Cyrene and his sons were compelled to help our Blessed Saviour.² The Pharisees, seeing the extreme exhaustion of their Victim, were beginning to fear lest He should die upon the road, and they should thus be deprived of the pleasure of seeing Him crucified. Just at this juncture a man happened to meet the procession. He was coming in the opposite direction along the road from the Damascus gate. He was a pagan, or at most a proselyte, and had manifestly taken no part in the proceedings of the morning. Possibly he manifested sympathy with our Saviour in His sufferings, and thereby attracted the hostile attention of the mob. At any rate the soldiers forced him to help their Prisoner in carrying the cross. Such arbitrary acts were not uncommon among the Romans. "If a soldier impose a task on you, take care not to resist or even to murmur, else you may receive blows," is the wise advice of an old Roman writer. Somewhat in

¹ The Gospel makes no mention of this meeting, but tradition is strongly in its favour.

² Some writers place the incident of Simon the Cyrenean as occurring previous to the meeting between Christ and His Blessed Mother.

this spirit Simon accepted the unpleasant duty forced upon him. Acc-
eously with Christ, but rather carried it by himself, following our
sus.”¹ Hence it appears that Simon did not bear the cross simultan-
eously with Christ, but rather carried it by himself following our
Lord.

Jesus, thus released from the overwhelming burden of the cross,
was now able to proceed on His journey. Yet He seemed to be grow-
ing weaker every moment. The weather was oppressive, the sky was
growing more than usually dark, and an ominous stillness, the fore-
runner of a coming storm, was in the air. The way was getting
steeper and the Divine Victim showed signs of utter collapse; so
much so that probably the soldiers had to help Him on, and the
Pharisees had serious fears that He might not live to reach the place
of execution. Catherine Emmerich represents Him as falling seven
times. It may have been at one of these falls that, according to
tradition, an event occurred that is not mentioned in the Gospel and
of which in consequence no mention is made by several Catholic
writers of repute upon the Passion. When Christ was half-way up the
ascent, the door of a dwelling-house close by was suddenly opened,
and a woman of majestic mien came forth, bearing in her hand a
cloth soaked in water. This she very gently and lovingly applied
to our Lord's sacred countenance, caked all over as it was with dust
and blood and tears. He wiped His face with it, and as He handed
it back to her a look of tender love and gratitude was in His eyes.
It was all the work of a moment. The soldiers pushed her rudely
back and she took refuge in her home again. On examining the
cloth, great indeed was her astonishment to find quite clearly mark-
ed on it the impress of the Sacred Face.² Veronica, it is said,
placed the sacred cloth in a wooden box which Baronius speaks of as
having been preserved in the Church of St. Marie des Martyrs,
whence it was afterwards transferred to Rome, where it is now kept

¹ Luke xxiii. 26.

² Veronica's house is still preserved. The lower portion lies somewhat below the
present level of the street. The name Veronica seems to be a corruption of *Βερονίκη*,
the Greek form of the word Berenice. The derivation *Vera*, true, and *Εἰκών*, image,
does not seem admissible; it would be a most unwarrantable combination of Latin
and Greek.

in the Vatican Basilica. It represents our Lord without the crown of thorns. At any rate the crown does not appear in the sacred image. Possibly the Jews had relieved Him of this cruel diadem, as they had of the cross itself, through fear that He might die before He reached the place of execution.

As our Lord was about to enter on the slight ascent to Calvary itself, a group of women approached and by their words and gestures testified their loving sympathy with the Redeemer. Many of them carried children in their arms. Our Saviour noticed them and heard their lamentations, and for the first time since He had left the Prætorium He spoke. His words were almost stern. They pointed to the awful punishment that awaited the doomed city of Jerusalem, and that, on another occasion, had wrung from Him the touching lament. "Jerusalem, Jerusalem, how often would I have gathered together thy children as the hen doth her chickens under her wings, and thou wouldst not." But now it was too late. The deed was done, and His words to the holy women were rather words of menace and prophetic warning. "Daughters of Jerusalem," He said to them, "weep not over Me, but weep for yourselves and for your children. For behold, the days shall come wherein they will say: Blessed are the barren and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains: Fall upon us; and to the hills: Cover us. For if in the green wood they do these things, what shall be done in the dry?"^a The Saviour had before Him the terrible scene of the destruction of the once holy city, of which He had already spoken in such vivid terms. "For the days shall come upon thee, and thine enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation."^b

It was now approaching noon, yet the darkness was increasing and the leaden sky above stretched like a vast pall to the horizon. The air was wellnigh suffocating, and the world around as silent as though Nature stood appalled at the awful crime that men were here about to perpetrate.

^a Luke xxiii. 28-31.

^b Luke xix. 43, 44.

VI.—THE CRUCIFIXION.

And they came to the place that is called Golgotha, which is the place of Calvary. And they gave Him wine to drink, mixed with gall. And when He had tasted He would not drink.—MATT. xxvii. 33, 34.

And crucifying Him, they divided His garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified Him.—MARK xv. 24, 25.

And when they were come to the place which is called Calvary, they crucified Him there; and the robbers, one on the right hand, and the other on the left.—LUKE xxiii. 33.

And Pilate wrote a title also; and he put it upon the cross. And the writing was, *Jesus of Nazareth, the King of the Jews*.—JOHN xix. 19.

UTTERLY worn out and prostrate with fatigue and loss of blood, dazed with the agony caused by the crowning with thorns, the Divine Victim at last reached the place of execution.¹ The first act of the executioners seems to have been to give our Lord wine to drink mixed with gall. It was usual to give some potion to criminals about to be executed, that would deaden their sense of pain. Jesus, though the thirst of which He afterwards spoke on the cross must already have been intense, merely tasted the bitterness of the gall, but refused Himself the alleviation that the drinking of the potion might have afforded Him. "*And when He had tasted,*" says St. Matthew, "*He would not drink.*"² They then proceeded to strip Him of His garments. This caused Him unspeakable anguish. His inner vest was by this time glued fast to His Sacred Body, by the blood with which He had been covered from head to foot after the terrible scourging. It would be impossible to realize the suffering caused by the violent dragging off of this garment and the consequent re-opening of His wounds. More torturing still was it to the exquisite virginal modesty of the Saviour to behold Himself thus exposed to the gaze of the vile lewd rabble that surrounded Him. He was then bidden to lie down upon the cross. "The Lamb of God," says St. Alphonsus Liguori, "stretches Himself on His bed of pain, presents

¹ Calvary is a sort of rocky elevation of, at most, seventeen feet in height. A gentle ascent led to the summit from the south-east. On the remaining three sides it was bordered by almost perpendicular rocks. According to St. Jerome (*Epist.* xlvii. 3) our first parents were buried here, but this does not seem to tally with the Book of Josue (xiv. 15). In one of the gardens to the west of Calvary was the tomb of Joseph of Arimathea.

² Matt. xxvii. 34.

His hands and feet to be nailed by the executioners, and lifting up His eyes to heaven, offers to His Eternal Father the great sacrifice of His life for the salvation of men." ¹ According to the Revelations of Catherine Emmerich, the executioners tied the right arm tightly so that the open palm would rest over the place where it was to be nailed to the cross. The large coarse nail ² is carefully held in position for a moment over the centre of the palm. A quick sharp blow of the hammer drives it through the flesh. The sacred Blood squirts up into the eyes of the executioner, and a quiver of agony passes through our Blessed Saviour's Body, whilst an involuntary cry of anguish bursts from His lips. Blow after blow of the hammer is heard, as the nail pierces the wood and is driven home into its place. The torture is unbearable. Owing to the contraction of the nerves and muscles the whole body is drawn towards the wounded hand, so that the other palm will no longer reach to the corresponding place in the opposite arm of the cross. With ropes these strong men drag and force it to its place, then tie it tightly down and drive the second nail as before through the quivering flesh of the open hand, and into the hard wood on which it rests, until that nail too is hammered home.

And who is she that stands with head averted listening to the dreadful sounds? Why does she tremble all over like an aspen leaf as each blow of the hammer seems to send a thrill of speechless agony through all her being? Ah, me! it is His Mother—the tenderest most loving Mother that ever looked upon the death of a beloved son. She does not faint away, she scarcely weeps. Her sorrow is too deep for tears. She stands there through it all, uniting the sacrifice of her breaking heart with that of her Divine Son, to rescue us, the children of her love, from everlasting death.

"Stabat Mater dolorosa
Juxta crucem lacrymosa."

Meanwhile, owing to the contraction of the muscles, the lower extremities of our Lord's Sacred Body had been drawn upwards, till the legs were almost doubled, with the feet against the cross. So much so that, drag and pull as they might, the executioners could scarcely draw the feet down to the place prepared at the foot of the cross for the reception of the great coarse nail. "The whole Body of

¹ *Clock of the Passion*, chap. xii.

² One of the nails preserved in Rome is about four inches long and about half an inch wide at the base.

our Lord," says Catherine Emmerich, "had been dragged upward and contracted by the violent manner in which the executioners had stretched out His arms, and His knees were bent up; they therefore flattened and tied them down tightly with cords. But soon, perceiving that His feet did not reach the bit of wood which was placed for them to rest upon, they became infuriated. Some of their number proposed making fresh holes for the nails which pierced His hands, as there would be considerable difficulty in removing the bit of wood, but the others would do nothing of the sort.... With fearful oaths and imprecations, having fastened a rope to His right leg, they dragged it violently until it reached the wood, and then tied it down as tightly as possible. The agony which Jesus endured from this violent tension was indescribable."

Whether one nail was used or two is purely a matter of conjecture. We may suppose the feet placed one above the other and a very large nail, longer and sharper than the other two, carefully held in position over the upper instep, while with deft blows of the hammer the executioner drives it, first through one foot, then through the other, then down deep into the wood of the cross beneath.

This done, the executioners stand up and laughing brutally, they bid the Saviour, if He be the Son of God, to free Himself from the nails and rise from off His bed of pain.

All is now ready and they raise the cross. As the people catch the first sight of the form of the Crucified Redeemer being raised above the ground, a great shout of mockery and triumph rends the air. The cross is shoved to the very edge of the hole in which it is to stand. They balance it a moment on the brink, then push it in. It falls into its socket with a heavy thud that wellnigh tears the Sacred Body down, and rends the wounds until they gape and spout forth torrents of His Blood. No doubt a cry of agonizing pain escapes the Victim. The sustaining power of the Godhead alone prevented Him from swooning off into unconsciousness. Stakes are driven into the ground around the cross to keep it upright, and each blow sends a corresponding thrill of agony through the Divine Sufferer.

This was the moment so eagerly looked forward to by Scribes and Pharisees alike. "Vah," they cried, "Thou that destroyest the temple of God, and in three days buildest it up again, save Thyself by coming down from the cross." ¹ "He saved others, Himself He cannot save." ² "Let Him save Himself if He be Christ the elect of

¹ Mark xv. 29.

² Matt. xxvii. 42.

God.”¹ “He trusted in God; let Him deliver Him now if He will have Him; for He said: I am the Son of God.”²

“It is an unheard of thing,” says Bossuet, “for cruelty and derision to be joined together.”³ For the sight of extreme suffering usually suffices to exorcise the spirit of mockery. Not so, however, in our Lord’s case. It is hell itself that, in the person of the Parisees, vents its fury against the Immaculate Lamb of God. “The demons,” says Bossuet, “are necessarily cruel and mocking: cruel, because they are envious; mocking, because they are proud . . . That is the reason why on this day, when the spirits of mockery and of cruelty prevail, there is such a strange commingling of derision and cruelty that we scarce can tell which predominates.”⁴

Yes, truly, hell, for the moment, is let loose to do its worst against the Son of God. “This is your hour, and the power of darkness,”⁵ said Jesus to the rabble that came out to arrest Him. Nor would He stay their hand in aught until He had broken for ever the empire of these same powers of darkness.

Meanwhile, amid the outcry, they raise the crosses of the two thieves—“*one on the right hand, and one on the left,*”⁶ as St. Matthew expressly informs us. Thus the centre, the place of honour, so to speak is given to Christ, as though the worst of the three, in this way fulfilling the prophecy of Isaias. “*He was reputed with the wicked.*”⁷

In accordance with Roman law,⁸ the soldiers had nailed an inscription at the head of the cross. This inscription was supposed to bear the name of the criminal and the crime for which he suffered. In the present instance it consisted, it is said, of a small board about a foot long, painted white, on which, in letters of red, were written in Hebrew, Greek, and Latin, so that all might understand, the words “*Jesus of Nazareth, King of the Jews.*”⁹ In the hurry and excitement of the crucifixion the chief priests had not noticed it, and great was their amazement and indignation on discovering the slight, as they conceived it, that the haughty Roman Governor had put upon themselves and on their nation. It was scandalous and should be taken down at once. They sent a deputation to him on the spot to have it changed. He should have written, “*not, the King of the Jews, but that He said, I am the King of the Jews.*” But Pil-

¹ Luke xxiii. 35.

² Matt. xxvii. 43.

³ *Deuxième Sermon sur la Passion.*

⁴ Bossuet. *loc. cit.*

⁵ Luke xxii. 53.

⁶ Matt. xxvii. 38.

⁷ Is. liii. 12.

⁸ Vide Eusebius, *Hist. Eccl.*, vi.;

Dion Cassius, liv. 3, etc.

⁹ John xix. 19.

ate remained obdurate. "*What I have written I have written,*"¹ was the only answer he vouchsafed them. They had to swallow their displeasure as best they could.

Their task being now accomplished, the executioners withdrew to a short distance to divide the garments of the criminal between them. "*They took His garments, and they made four parts, to every soldier a part,*" says the Evangelist.² As to the long robe "without seam," said to have been woven by our Blessed Lady herself, they cast lots for it.

A guard of Roman soldiers under the charge of a centurion remained to preserve order, "*and they sat and watched Him.*"³ To one of their number, the officer in command, this vigil was destined to bring the priceless blessing of conversion. Not a word was uttered in our Lord's defence, thus fulfilling to the letter the sad prophetic words of David, spoken in His Master's name, "*And I looked for one that would grieve together with Me, but there was none; and for one that would comfort Me and I found none. And they gave Me gall for my food; and in My thirst they gave Me vinegar to drink.*"⁴ "*They have dug My hands and My feet. They have numbered all my bones. And they have looked and stared upon Me. They have parted My garments amongst them; and upon My vesture they have cast lots.*"⁵ One would almost say that the Royal Prophet, especially in this wonderful twenty-first Psalm, was looking on at the events of which he speaks with such marvellous accuracy of detail.

VII. THE SEVEN LAST WORDS. DEATH OF JESUS.

Father, forgive them, for they know not what they do.—LUKE xxiii. 34.

This day thou shalt be with Me in Paradise.—LUKE xxiii. 43.

Woman, behold thy Son.—JOHN xix. 26.

My God, why hast Thou forsaken Me?—MATT. xxvii. 46.

I thirst.—JOHN xix. 28.

Father, into Thy hands I commend My Spirit.—LUKE xxiii. 46.

It is consummated.—JOHN xix. 30.

It was about a quarter-past twelve when Jesus was crucified. At the moment that the cross was raised aloft a long wailing sound proceeded from the Temple. It was the blast of the trumpets announcing the sacrifice of the Paschal Lamb.

Catherine Emmerich describes the appearance of Christ as He

¹ John xix. 21, 22.

² John xix. 23.

³ Matt. xxvii. 36.

⁴ Psalm lxxviii. 21, 22.

⁵ Ibid. xxi. 17-19.

Hung on the cross. "I contemplated His disfigured countenance, His head encircled with the terrible crown of thorns, which prevented His raising it even for a moment without the most intense suffering, His mouth parched and half open from exhaustion, and His hair and beard clotted with blood. His chest was torn with stripes and wounds, and His elbows, wrists and shoulders so violently distended as to be almost dislocated; blood constantly trickled down from the gaping wounds in His hands, and His flesh was so torn from His ribs that you might almost count them. His legs and thighs, as also His arms, were stretched out almost to dislocation, the flesh and muscles so completely laid bare that every bone was visible, and His whole Body was covered with black, green and reeking wounds. The blood which flowed from His wounds was at first red, but it became by degrees light and watery, and the whole appearance of His Body was that of a corpse ready for interment."

The Scribes and Pharisees still continued heaping insults on our Lord. "Vah!" they cried, "Thou that destroyest the temple of God, and in three days dost rebuild it; save Thy own self. If Thou be the Son of God, come down from the cross." ¹ Presently a voice is heard, sweet and low. He is speaking. They listen. Yes, what has He got to say for Himself? Is He reviling them? "*Father, forgive them, for they know not what they do.*" They can scarcely believe their ears. What, praying God to forgive them! They are amazed. There is a pause. Then from one of the other crosses come the words, "If Thou art the Christ save Thyself and us." But Dismas, the good thief, rebukes his companion. He has been wonderfully touched by the gentle patience of Christ. No one, he reflects, but God could speak such words. The first fruits of Redemption are already reaped. "Neither dost thou fear God," he says to the other thief, "seeing thou art under the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this man hath done no evil." ² Then turning to the Saviour he addressed Him, "Lord, remember me, when Thou shalt come into Thy kingdom;" ³ and swift returned the answer from the dying Saviour's lips, "*Amen I say to thee, this day thou shalt be with Me in Paradise;*" words, remarks St. Augustine, at once full of consolation and of menace for the soul that is the slave of sin. Full of consolation, for they leave room for hope, even to the bed of death; of menace, for they were spoken to only one of the two thieves. ⁴

The words of the good thief caused a great commotion among

¹ Matt. xxvii. 40.

² Luke xxiii. 40, 41.

³ Ibid. 42.

⁴ St. Augustine, *Sermon* 234.

the Jews, who were indignant that anyone should dare to take the part of their Victim. They would have stoned the repentant thief had not the centurion in charge of the soldiers prevented them. Mary's broken heart found comfort in the words of her Divine Son. With the impetuosity of a mother's tenderness she pressed near to the cross, where the kind-hearted centurion now allowed her to remain. He was to get a rich reward indeed for this little act of kindness to the Mother in her bitter grief.

By this time they had formed a group beneath the cross. Besides His Mother, there was Mary Magdalen in all the abandonment of passionate sorrow, and John the Beloved Disciple, and probably a number of the holy women who had followed our Lord to Calvary.

The dying Saviour's eyes fell upon the little band. He recognized His Mother, and a thrill of tenderest love and sympathy vibrated through her being when she heard the sweet words issue from His lips, "*Woman,*¹ *behold thy Son;*" and then the words addressed to John, "*Son, behold thy Mother.*" From this moment forth, Mary was to be the gentle loving mother of us all, and we, poor erring sons of Eve, were, in the person of St. John, entrusted to her tender and maternal care.

Meanwhile the darkness had increased to a most alarming degree. Nature seemed hushed into a death-like stillness, and there were not wanting signs of some terrible catastrophe at hand. So occupied were they with their cruel work that the Jews, and especially the priests, had not noticed the threatening aspect of the heavens. But now, as they looked around them, a feeling of terror began to take possession of their hearts. The sky was completely overcast by an almost inky blackness; yet, according to Catherine Emmerich, the stars could be seen and "appeared to cast a red and lurid light." The sun was totally eclipsed and the moon glowed "like an immense ball of fire." Darkness, that seemed every moment to grow denser, hung like the pall of night over the entire face of creation. People were filled with panic, and many of those who had come out to witness the crucifixion fled back to the city in terror. Even the Pharisees were reduced to a sort of awe-stricken silence. In Jerusalem itself the entire populace were in a state of panic. The streets were dark and gloomy, the public places empty. Here and there small groups of terrified inhabitants gazed anxiously at the sky, and spoke together in undertones, wondering what the astound-

¹ In the East the word *Woman*, as a method of address, carries with it respect and reverence.

ing darkness might portend. Catherine Emmerich represents Pilate (who had already returned to Jerusalem) and Herod holding council together in terrified whispers. "They were both extremely agitated," she tells us, "and they contemplated the appearance of the sky from that terrace upon which Herod was standing when he delivered up Jesus to be insulted by the infuriated rabble. 'These events are not in the common course of nature,' they exclaimed, 'they must be caused by the anger of the gods, who are displeased at the cruelty that has been exercised towards Jesus of Nazareth.'"

In the Temple the most terrifying sights were seen, and mysterious voices were heard resounding through its hitherto sacred precincts.

And through it all the Saviour still lived on, dying by inches. His agony was every instant growing more intense. Following on His words to Mary and St. John there was a prolonged silence, during which His sufferings were unspeakable. He could scarcely breathe, the agony of His wounded hands and feet was getting unbearable, as the weight of His body slowly opened the wounds more widely. He could find no rest for His head: if He bent it forward, it threw additional weight on His wounded hands; if He threw it back, the crown of thorns caused Him additional torture. As He Himself had once expressed it, "the foxes have holes and the birds of the air nests; but the Son of Man hath not where to lay His head."¹ Worst of all, His Soul was a prey to the most terrible desolation. Even His Father seemed to have abandoned Him, so that from the very depths of His unspeakable anguish the cry at length burst from His lips, "*Eli, Eli, lamma sabacthani?—My God, My God, why hast Thou forsaken Me?*"²

Ha, cried the Pharisees, "this man calleth Elias."³

And almost immediately our Blessed Saviour spoke again: "*I thirst.*"⁴

"Now there was a vessel set there full of vinegar. And they, putting a sponge full of vinegar about hyssop, put it to His mouth."⁵

The fever induced by excessive pain and loss of blood had parched our Blessed Saviour's mouth and tongue in a terrible degree, and had produced the agony of thirst, which, in its extreme form, is one of the worst of physical sufferings. Thus did our Lord atone for the vice of intemperance, that has always claimed so many victims among men. He would have no portion of His Sacred Body

¹ Luke ix. 58; Matt. viii. 20.

² Matt. xxvii. 46.

³ Ibid. 47.

⁴ John xix. 28.

⁵ Ibid. 28.

free from sufferings. Moreover, this material thirst was typical of His intense longing for the salvation of souls, which increased in ardour as the end drew near.

There was a short period of silence. It was about three o'clock when suddenly there broke from Him a cry that sounded like a pæon of victory. The awful three hours' agony was drawing to a close. The end was near. No tittle of the prophecies regarding Him was left unfulfilled. The great work He had come to perform was all but accomplished. The thirty years of humiliation, sacrifice and suffering were drawing to a close, and soon, as the victorious Conqueror of death and hell, He would enter, in His Sacred Humanity, into the everlasting kingdom of His glory. There was almost a ring of triumph in the voice that said aloud, "*It is consummated.*" *

But ere He passed through the gates of death, now flung wide open to admit Him, He would give another proof of His Divinity. He would die in royal fashion, as becomes the Son of God: "I lay down My life that I may take it again," He had declared of old to the Pharisees; "no man taketh it away from Me; but I lay it down of Myself, and I have power to lay it down: and I have power to take it up again." † Loud above the sacred trumpets that at the hour brayed forth from the Temple to proclaim the immolation of the Paschal Lamb; strong and clear and penetrating rang the last farewell to all the strife and sorrow of this earthly pilgrimage. And Jesus crying with a loud voice, said: "*Father, into Thy hands I commend My spirit.*"¹ He "bowed His head,"² as though bidding death draw near, and lo! the Lord of life and death hangs lifeless on the cross.

Almost at that very instant, as the Scripture tells us, "the earth quaked and the rocks were rent."³ To the present day is seen the fissure in the solid rock beneath the cross.⁴ All Nature was convulsed. The very rocks, softer and more sympathetic than the hearts of wicked men, gave loud-voiced testimony to our Lord's Divinity, and protested against the awful crimes that had been perpetrated. In terror, such of the Jews as had remained now fled from Calvary, "striking their breasts," as St. Luke informs us.⁵ "The crime had not frightened them," writes Père Olivier,⁶ "but the sight of Nature,

* Ibid. 30. † Ibid. x. 17, 18.

¹ Luke xxiii. 46.

² John xix. 30.

³ Matt. xxvii. 51.

⁴ This fissure goes down deep into the rock.

⁵ "They returned striking their breasts" (Luke xxiii. 48).

⁶ *La Passion.*

appalled by the wickedness of men,⁷ filled them with repentance which we would fain believe merited for them pardon. But they were indeed wrong to fly to the city, where the Divine anger was still more signally manifested. The foundations of Moriah were shaken. The Gate of Nicanor, the brass portals of which could scarcely be moved by twenty men, had opened of itself.⁸ The enormous marble lintel which capped the entrance to the sanctuary had split,⁹ and the veil of violet, purple and scarlet, which hid the Holy of Holies, was rent in twain.¹⁰ At the same time mysterious voices were heard. 'Let us go hence,' with sounds of hurrying footsteps retiring from the court, from which all mystery had henceforth departed."¹¹

Catherine Emmerich gives an interesting and vivid description of the scene in the Temple. "The earthquake," she says, "which produced the deep chasm at Calvary did much damage in different parts of Palestine, but its effects were even more fatal in Jerusalem. Its inhabitants were just beginning to be a little reassured by the return of the light, when their terror was re-awakened with double force by the shocks of the earthquake, and the terrible noise and confusion caused by the downfall of the houses and walls on all sides; their panic was still further increased by the sudden appearance of dead persons, confronting the trembling miscreants, who were flying to hide themselves, and addressing them in the most severe and reproachful language. The High Priests had recommenced the sacrifice of the Paschal lamb (which had been stopped by the unexpected darkness) and they were triumphing at the return of light, when suddenly the ground beneath them trembled, the neighbouring buildings fell down, and the veil of the Temple was rent in two, from the top to the bottom. Excess of terror at first rendered those on the outside speechless. . . . The priests were endeavouring to continue the sacrifices when suddenly an unexpected and appalling pause ensued; terror and astonishment were depicted on each countenance; all was thrown into confusion; not a sound was heard; the sacrifice ceased; there was a general rush to the gates of the Temple; everyone endeavouring to fly as quickly as

⁷ "Expavit scelus hominum natura rerum" (St. Augustine, Sermon, 41, *De Passione Domini*).

⁸ Talmud, *Gemàra*, ap. Sepp. iii. 5, I.

⁹ *Gospel of the Hebrews*, quoted by St. Jerome (in Matt. xxvii. 51).

¹⁰ Mark xv. 38: "And the veil of the Temple was rent in two, from the top to the bottom."

¹¹ Sepp. iii. 53 quotes the Talmud, tract. *Taanith* (notes of Père Olivier).

possible. And well might they fly, well might they fear and tremble; for in the middle of the multitude there suddenly appeared persons who had been dead and buried for many years. These persons looked at them sternly and reproved them most severely for the crime they had committed that day, in bringing about the death of the 'Just Man,' and calling down His Blood upon their heads. . . . An apparition of the High Priest Zacharias, who was slain between the porch and the altar, was seen in the sanctuary. He uttered fearful menaces, spoke of the death of the second Zacharias and of that of St. John the Baptist, as also of the violent deaths of the other prophets. . . . The prophet Jeremiah likewise appeared; he stood near the altar, and proclaimed, in a menacing tone, that the ancient sacrifice was at an end, and that a new one had commenced. As these apparitions took place in parts where none but the priests were allowed to enter, Caiphas and a few others alone were cognizant of them, and they endeavoured, as far as possible, either to deny their reality, or to conceal them. . . . Towards four o'clock all the dead returned to their graves. The sacrifices in the Temple had been so interrupted, and the confusion caused by the different prodigies was so great, that very few persons ate the Paschal lamb on that evening."¹

VIII.—THE TOMB.

What a change from the tumult and excitement of some hours ago! The people, the soldiers, the priests, had all left Calvary. Deep silence reigns around, save for the groans of the two thieves who are still living. A few women with the guards, alone remain around the cross. Presently some soldiers arrive with iron staves to break the legs and arms of the criminals, and thus put an end to their tortures. They began by despatching the two thieves. Then Cassius, the sub-altern in command, afterwards baptized and known as Longinus, approaches our Divine Lord. Mary and the holy women shudder with terrified apprehension. Is he going to commit a similar outrage on the Saviour? He examines the Sacred Body closely. It is stiff and cold—evidently dead. He must put all doubts at rest, however; so he takes his lance and with both hands drives it with all his might into the side of Jesus. According to both Catherine Emmerich and St. Bridget, he thrust it into the right side, and with such force that the point came out at the left, piercing the Sacred Heart through and through. As he drew it forth, blood and water flowed from the wound. The tradition is that Cassius was secretly

¹ *The Dolorous Passion.*

well-disposed towards Jesus and wished to save His Sacred Body from outrage. He had very sore eyes, it is said, and some drops from the wounded side fell on them and cured him on the spot. Better still, the eyes of his soul were opened, and he received the light of faith. It was the first great victory of the Sacred Heart.

Meanwhile a member of the Sanhedrin, a certain man named Joseph, a native of Arimathea, who on the previous evening had formally refused to ratify the judgment of his order,¹ was having audience of the Roman Governor. He was actually asking for the Body of the Nazarene in order to render It the last honours. The request was quite unusual. But Pilate knew and esteemed Joseph, who was a man of high repute for his noble birth, his virtues, and his wealth. Strange to say this exceptional request found favour in the Governor's eyes. He disliked the Jewish priests, and here now was another opportunity of mortifying them, as he had just done in the little incident about the inscription on the cross. He acceded on the spot to the petition, and sent a message to the guards at Calvary to that effect.

It was about four o'clock or later when Joseph of Arimathea, accompanied by his friend Nicodemus, who like himself had long believed in the Divine Mission of the Nazarene, arrived at Calvary. Joseph had brought with him a quantity of fine linen,² while Nicodemus brought "a mixture of myrrh and aloes, about an hundred pounds,"³ to serve as a sort of temporary embalming for the Body of the Saviour. The scene of the taking down of the Body from the cross was an affecting one. With loving and reverent care Joseph assisted by John and Nicodemus and the holy women, withdrew the crown of thorns from the Sacred Head and extricated the nails from the hands and feet, and then gently slipped the Body to the ground. Here It was placed in the arms of the Blessed Mother herself, who covered It with tears and kisses. It would be quite vain to attempt to picture the intensity of Mary's anguish as she held in her arms the mangled Body of her Son. With infinite affection she washed away, with a soft sponge, the blood that disfigured the Divine Face and clogged the matted beard and hair. With tenderness beyond the reach of words she closed the half-open eyes and mouth and parted the beautiful locks of auburn hair that she had so often stroked in the days of His early childhood. That sweet form, that in His infant days she had so often fondled in her arms and loaded with caresses, now lay all stiff and cold and gory in her

¹ "The same had not consented to their counsel and doings" (Luke xiii 51).

² Mark xv. 46.

³ John xix. 39.

shuddering embrace. What a sea of bitterness deluged and engulfed her soul! "To what shall I compare thee, or to what shall I liken thee, O daughter of Jerusalem," says the prophet Jeremiah, "to what shall I equal thee that I may comfort thee, O virgin daughter of Sion? For great as the sea is thy destruction: who shall heal thee?"¹

The sun was sinking behind the hills, the shadows of evening were gathering fast, and soon the great trumpets would announce from the Temple the beginning of the Jewish Sabbath. There was no time to lose. The funeral procession of the Dead Christ moved silently along the garden paths that led to the Tomb. Mary was chief mourner, with John and Magdalen supporting her on either side. They halted at the entrance, and the Mother lost herself in one long, last, most loving embrace of her Divine Son. Then they covered up the face and placed the Body in the Tomb, and by means of levers slowly, with united effort, moved the great stone against the entrance. Completely crushed beneath the overwhelming sorrows of this awful day the Virgin Mother was led back by John and Mary Magdalen to Jerusalem, there to await the ravishing moment when her Son should come Himself to change her bitter grief to joy and break to her the glorious tidings of the morrow.

¹ Lamentations ii. 13 sqq.

PRAYER TO JESUS IN HIS PASSION.

O Divine and adorable Jesus! Saviour of mankind, I most humbly adore thee, and beseech thee to penetrate my soul with the most lively gratitude for that infinite love, which brought thee from heaven to suffer and die for me. Oh, do not permit that I should ever be one of the ungrateful number who forget thy sufferings, or think of them with indifference. Ah! where should I be for all eternity if thou hadst not loved me better than thy own life? Should not thy bitter sufferings fill my heart with compassion and sorrow, since they were occasioned by my sins? Yes, my adorable Saviour! divine Victim of my sins! I will at least think of thee, who hast never forgotten me. I will live for thee, who didst not refuse to die for me. I now most fervently offer to thee in union with the oblation of thyself on the cross, the sacrifice of my whole being. I desire to accompany thee in spirit through all the stages of thy sufferings, and to commemorate them by the most sincere sentiments of gratitude for thy love, and sorrow for my sins and those of the

world. Adorable Jesus! overwhelmed with sorrow for my sins in the Garden of Olives! give me the grace of sincere contrition and perfect conformity to thy holy will;—teach me, by thy wonderful patience in the midst of the most cruel insults, the virtue of meekness—let thy profound humiliations, when thou wert crowned with thorns, and clothed with a purple garment, animate me to conquer my pride, and despise sincerely the opinion of the world; associate me to the happy few who followed thee to Mount Calvary, and beheld thee crucified. Thou didst end thy life, O merciful Jesus! in torments and humiliations, deprived of everything this world calls pleasure or consolation; thou art my model. I know that thou art *the way, the truth, and the life*; that all who would be saved must walk after thee, and all who would reign with thee in heaven, must on earth take up their cross and follow thee. I believe these truths, and conjure thee, through thy sufferings from the moment of thy birth unto thy death, to strengthen me to bear whatever cross thou mayest send me. Thou hast not yet, it is true, honoured me with a great share in thy sufferings; thou hast spared thy weakness of my age and virtue; but I know that if thou lovest me, I shall not pass through this life without sufferings. I am convinced that thou knowest what is best for me, therefore I now accept from thy hand, with resignation to thy holy will, all the trials and sufferings of my future life. I unite them beforehand to thy cross, and beg of thee to strengthen me now so powerfully by the graces thou hast purchased for me through thy death and passion, that I may never expose myself to eternal sufferings hereafter. Amen.

Aspiration.—I adore thee, and bless thee, O Christ! because by thy cross thou hast redeemed the world.

HOW I BECAME A CATHOLIC

BY DR. GEORGE J. BULL

Introductory

For many years of my life I took no interest whatever in religious questions. I am aware that this was a misfortune: neither mind nor heart was satisfied.

Like a traveller lost in the wilderness, I suffered privations and was exposed to many dangers. Blinded by prejudice, I wandered far from the beaten path. Strangers whom I met gave me misleading information. At last I asked for help from on High, and was guided in the right way.

The story of the steps I took may be of service to some other traveller.

1. In Darkness

I was born at Hamilton, Canada. My parents were Irish Protestants, active members of the Low Church party in the Church of England.

Naturally I was brought up in the religion of my family. I can still remember myself at my mother's knee hearing stories from the Bible. She brought me up most carefully; and if as the years passed by I became less attached than she was to the Church of England, it was certainly not her fault.

As soon as I knew how to read I was given books which had a decidedly anti-Catholic tendency. I can remember in one of them finding Luther represented as a man without reproach, worthy of imitation. My school-books had a distinctly Protestant bias.

At Sunday School I received instruction in the Catechism of the Church of England, which, I may say in passing, appeared to me the most uninteresting of books. I gained some knowledge of the Bible, especially of the Old Testament—whether it was my fault or that of my teachers I cannot say, but certainly I had little admiration for the book. I was taught that my religion was founded on the Bible, and that in the Bible could be found a formal condemnation of the Church of Rome.

I can still remember how I gazed with curious eyes at a text,

written in large capitals, in the Book of Revelation, MYSTERY BABYLON THE GREAT, &c., and when I asked the meaning of this my teachers told me it meant the Church of Rome, which indeed was no better than she ought to be. It was but natural that I should have felt something like hatred for the Church thus stigmatized by the Bible.¹

I went to church on Sunday with my family, but took little interest in the services.

It might never have occurred to me to question the truth of the religion I had been taught, but when I was fifteen or sixteen years of age my faith was somewhat shaken. I had gone to pass the holidays with one of my father's friends, a Protestant, a learned and distinguished man, for whom I had great respect and a certain admiration. In speaking with me one day he said that no enlightened man could believe the teaching of the Churches—that would do very well, he added, for women and children, but not for men like him. His words made a deep impression on me.

About this time, at the High School in Montreal, my school-fellows lent me some immoral books, among them one published as the story of Maria Monk,² a woman who said she had escaped from a convent in Montreal, and pretended to expose the immorality of Catholic priests and nuns. The effect of such books is pernicious, even from the point of view of morality, but the object desired is reached—the mind of the reader is poisoned against the Catholic Church. A little later, when I became a medical student, I looked askance at the Catholic priests I met, and when I passed a convent I thought only of the iniquity of its inmates. Although I found little charm in my religion, I was quite disposed to take sides with the Protestant party. Several of my acquaintances had formed new anti-Catholic societies; others joined the Orange lodges. I do not know what prevented me, but happily I joined none of these bodies.

As I went on with my medical studies at McGill College, Montreal, I still went to church with my family on Sundays at the Protestant cathedral, with no greater spiritual advantage than before.

¹ I have learned later that the Protestant interpretation of this text is false. The unprejudiced person who examines the Protestant Bible in good faith will not find in its pages an argument against the Catholic Church. Prejudiced enemies of the Church have given a false meaning to the words of the prophets; and unreasoning men, who have not examined the question, go on propagating the untruth not knowing the evil that they do.

² This book is untrue from beginning to end. Its falsehoods have been exposed in a pamphlet published by the Catholic Truth Society; but, as Cardinal Newman pointed out in his *Lectures on the Present Position of Catholics in England*, true testimony cannot remove the evil effects of misrepresentation and falsehood.

HOW I BECAME A CATHOLIC.

From time to time it happened that I heard free-thinkers and Unitarians enlarge upon their doctrines, and I sometimes questioned myself whether we were in possession of the truth. I became, little by little, persuaded that if I studied the foundations of the Church of England I should become a freethinker, and I wished to keep my faith. I remained a member of the Church of England, but without conviction.

I have practised medicine in the United States. After several years of active practice I was obliged to go to the Rocky Mountains to regain my health, which had been impaired by overwork. Here I had more time for reflection, and occasionally spoke with others whose faith was quite as uncertain as my own. The Church of England, the only one with whose doctrines I was familiar, satisfied me less and less. I read much, and among the books which fell into my hands were several pamphlets by Felix Adler, of New York, founder of the Society for Ethical Culture, and by Salter, one of his disciples, director of the Chicago branch of that society. In one of his lectures Salter speaks of prayer as presumptuous and selfish. It is, said he, presumptuous in a mortal to address the Infinite; it is selfish to ask for favours which, perhaps, others may never have. I was pleased to find so high-sounding a reason for the abandonment of prayer. My faith, never firmly established, was not long in disappearing altogether.

In 1883 I went to live in New York to devote myself to the study of diseases of the eye. I stayed in that city for three years, during which I took much interest in the work of the Society for Ethical Culture. I learned that Felix Adler, son of a rabbi, had been sent to Germany to prepare himself to become a rabbi of the most important Jewish temple in New York. In Germany he lost faith in all revealed religion, and on his return to New York founded the Society for Ethical Culture. Every Sunday Adler gave a lecture in a public hall in New York on some moral subject. His audience was composed for the most part of Jews who had given up their religion. The society had established many philanthropic works, schools, orphan asylums, &c., from which all mention of the name of God was rigorously excluded. Adler denied any direct revelation of God to man. He would not himself be held by any creed. One day, however, he said: "If you would know my creed it is this: I believe in the supreme excellence of righteousness. I believe that in maintaining and fulfilling the law of righteousness man is sanctified in the service of the unknown God."

Adler seldom allowed himself to use the word God. He pre-

ferred to employ such terms as the Infinite, the Perfect, to avoid the suggestion of any idea of personality in the Godhead. He did not admit that man could address himself to God in habitual prayer. At most, he said, one might pray in a moment of exaltation caused by some beautiful spectacle in nature, such as one might see from a mountain top. "Our conscience," said he, "tells us we must do what is just. If we have not faith in this moral law, our life on earth is without object, and the sufferings we endure are a cruel mockery. We must feel that there is a harmony between the order of nature and our moral instincts. Such a law is the essential basis of ethical religion."

I followed Adler's lectures with the greatest interest. He turned again and again to the thought that we must listen attentively to the voice of conscience and seek to make it more sensitive, instead of stifling it, as is commonly done. All the Churches, said he, make their morality depend on their religious dogmas. The very opposite should be the case. Religion should be the consequence of morality. When a man has spent his time in bettering the condition of the poor, when he has become the support of the widow and the orphan, when he has sought to perfect from the moral point of view his relations with his fellows, his good works have lifted him up. Then, like a traveller who has reached a certain height on a mountain side, he may leave at his feet the little things of life, and, looking on the distant scene, may conceive some faint idea of what it is to hold communion with the Infinite. It is in this that religion consists, but it is accessible to but few mortals. What is necessary for all is the interior reform of each individual and, in consequence, the general amelioration of society. I had no hope of reaching the heights pointed out by Adler, but his eloquence charmed me; I was also attracted by his plans for the development of character and by the humanitarian side of his work. I joined the society and openly abandoned the Church of England.

Up to this time I had given little attention to moral questions, but now I studied them with interest; this was certainly a step in advance.

I became a friend of Adler. The conversations I had with him and the studies I made at this time were not without influence on my character, and I still feel grateful to him for the help he gave my troubled conscience. But to-day, by the light of the true faith, I easily perceive the imperfections in his moral system. However perfect may appear the morality preached by the reformers in natural religion, one may always discover egoism and pride hidder under a

virtuous exterior. The Divine Master alone can teach humility, self-abnegation, true charity, and the other Christian virtues; for only He can give man the grace necessary to practice them.

In 1886 I came to Paris for the purposes of my profession. I naturally went to the Sorbonne, to the laboratory of ophthalmology, then under the direction of Dr. Javal, who received me kindly and soon offered me a place in his laboratory. Interesting studies, especially those connected with the construction of an optometer, led me to prolong my stay in the capital, and without having sought it I found myself presently the assistant of Dr. Javal in his private practice. Persuaded that I should find in France all facilities to perfect myself in my profession, happy and proud of the sympathy I met with among the French, I resolved to settle in Paris, there being no special reason why I should return to America. I passed the examinations at the school of medicine, obtained the diploma of doctor of medicine, and in 1889 began to practice on my own account.

For several years I was absorbed by study and the work of my profession. I felt, however, a certain void. The inspiration of Adler was wanting. I looked around me to find an interest in something equivalent to Adler's work, and with this object I examined the movement of the Positivists, but as all that they did seemed much less practical than our work in New York, I was little disposed to join them. I went to listen to Renan; he was wholly unsatisfactory. I was always at the same point. Sometimes I tried to spread Adler's ideas amongst the students. I flattered myself I might lead them to change their lives, but I must confess I had no success. One of them, urged by me to change his disordered life, replied: "I prefer my pleasure to the servitude of your moral code. By what authority would you impose it?" I looked in vain for arguments to convince him. In reconsidering the matter after this long lapse of time I recognize that, in fact, if we do not consider conscience as the voice of God its authority is null.

From time to time I went on Sunday to the Episcopal Church in the Avenue de l'Alma, in the hope of finding something to uplift me, but I never gained there any strength, any elevation of spirit. As in the old days, I left the church unhappy and discontented. But it never occurred to me to enter a Catholic church in my search for what was wanting; the prejudices of my childhood and youth blinded me.

In the month of October, 1889, an American lady, a Protestant, who had been my patient, spoke to me on the subject of religion. I

was led to tell her something of my state of mind. She told me she quite agreed with my ideas, but had had much satisfaction in reciting a prayer which she would recommend to me, for she was sure it would please me. I replied that my prejudices would prevent my following her advice, and I explained to her the objections to prayer which I had learned in the Society for Ethical Culture. She did not insist further, but before leaving Paris in November she gave me a little note-book, in which she had written the following prayer:

"Come, Holy Spirit, fill the hearts of Thy servants and kindle in them a fire of Thy love.

"Send forth Thy spirit and they shall be created, and Thou shalt renew the face of the earth."

I found this prayer beautiful, and neither selfish nor presumptuous. Perhaps if it had contained the word God I should have rejected it, but although accepting Adler's ideas on the Infinite I had retained something of my early faith in a sovereign Spirit, to whom I saw no reason to refuse to address myself; and I promised to recite the prayer every day.

I should doubtless soon have forgotten my promise, but the recitation of this prayer acted upon me like a talisman; it gave me always a sensation of a certain elevation of spirit which did me good. I found myself saying the prayer many times a day, and every time its beneficent effect was felt; it drove away my gloom and raised me above the little things of life.

I had been reciting this prayer only a few weeks when I was invited by a medical man to pass the evening at his house with some of his friends. To my great surprise I found myself at a sort of prayer-meeting. They began by singing a hymn, then a clergyman invited the company to kneel in prayer. I must confess I was annoyed; although reciting the invocation to the Holy Spirit, I still considered myself an agnostic, and I was displeased that my host should place me in a false position. However, after a moment's hesitation, I knelt with the others, but I did not pray. Before I could withdraw, the minister began to read a chapter from the Epistles of St. Paul. In spite of my ill-humour, the words of St. Paul appeared to me admirable: from a moral and humanitarian standpoint they were finer than anything ever said by Adler.

Next morning I wished to read the chapter in question in order to see whether it really merited the admiration with which it had inspired me. For this purpose I bought a Bible and looked through its pages to find the chapter; and although I did not find it, I was attracted at every moment by the beauty of other passages in the

New Testament. Ever since my schooldays I had entirely abandoned the reading of the Bible; for the first time in my life, and much to my surprise I was carried away by the reading of this book, which it seemed to me I had never seen. From that day I found myself often with the Bible in my hands. I made a more or less complete study of the New Testament, and discovered several important truths.

I had been familiar from my youth with the doctrine of the Unitarians, for whom Jesus Christ is only a man; later, I had been influenced by the writings of freethinkers, who pretend that the New Testament is but a collection of legends brought together in the interest of priestcraft. But as I advanced in my studies every page of the New Testament tore away the veil from before my eyes; I recognized the history as true. It is told in such a way as to leave no doubt as to the veracity of the story; one knows instinctively that eye-witnesses are speaking. The life of the Apostles transported me with admiration; their zeal, their devotion, the firmness which they manifested in their teachings, showed the Holy Spirit acting in them. In comparison with such men, all that I had admired in the pretended reformers seemed unworthy of attention.

It was obvious to me from the Bible that Jesus of Nazareth was God. This fundamental truth fixed itself in my mind with a force that admitted of no resistance; the prejudices due to Unitarians and freethinkers disappeared for ever. I observed how, from the crowd which followed Him, Jesus had chosen and ordained His twelve Apostles to found a society, a Church. I should have, perhaps, remarked this important fact much less if I had not formerly been interested in the foundation of Adler's society. I had been a witness of certain divergencies of opinion between the chief and his collaborators, and I had seen the efforts of Adler to form teachers submissive to his doctrine.

I remarked then that the society founded by Jesus Christ was established to last for ever. I observed the care given by the Master in the instruction of the first pastors of His Church; how He took them apart to explain His doctrine, saying: "It is given unto you to know the mysteries of the kingdom of heaven."¹ He exacted from His disciples a most perfect faith, even when that faith seemed to be in opposition to reason. In his sixth chapter St. John records how after he had accomplished the miracle of the multiplication of the bread, Christ announced a nourishment still more marvellous: "I **am** the living bread which came down from heaven: if any man eat

¹ St. Matt. xiii. 11.

of this bread, he shall live for ever; and the bread that I will give is My flesh, which I will give for the life of the world." At these words they disputed among themselves and left him; the Gospel says expressly, "From that time many of His disciples went back, and walked no more with Him." ¹ In order to keep them, human wisdom would have stopped and disguised the truth; but the Divine Master did not seek to keep those who would not believe.

I cannot say with certainty whether, at the time when I read this chapter, I fully understood its meaning; but to-day, instructed in the doctrine of the Eucharist, it is perfectly clear to me that the hearers of the words of Jesus Christ made no mistake as to their real sense. By these words, "The bread that I will give is My flesh," ² they perfectly understood that the Saviour did not speak figuratively but literally. It was that which they refused to believe: "How," said they, "can this man give us His flesh to eat?" ³ Far from correcting them in this, our Lord employed expressions ⁴ still more clear and more energetic, that there might remain no doubt as to the true sense of His words.

To be a member of the Church of Christ it was, then, necessary to believe all that Christ taught. No one had ever told me this; my Protestant instructors, on the contrary, boasted of the breadth of their views on doctrinal questions. Adler also gave full liberty to his followers.

If we admit the divinity of Jesus Christ, I said to myself, we must naturally accept His teachings: one is the logical consequence of the other.

From a practical point of view the insistence of the Divine Master on the unity of His Church seemed to me of absolute necessity. Without that, how could this Church according to the promise which He made to the Apostles, last until the end of the world?

The prayer of Jesus Christ after the last supper, at the most solemn moment of His life, throws so clear a light upon this doctrine that I must quote it here in part:

Lifting up his eyes to heaven Jesus said: "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do I have manifested Thy Name unto the men which Thou gavest Me out of the world; Thine they were, and Thou gavest them Me; and they have kept Thy word I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine Holy Father, keep through

¹ St. John vi. 66.

² St. John vi. 51.

³ Ibid. 52.

⁴ Ibid. 53-58.

HOW I BECAME A CATHOLIC.

Thine own name those whom Thou hast given Me, that they may be one as We are As Thou hast sent Me into the world, even so have I sent them into the world Neither pray I for these alone, but for them also which shall believe on Me through their word. That they all may be one; as Thou, Father, art in Me and I in Thee, that they also may be one of Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me.”

This chapter and other similar passages produced a strong impression on my mind. I began to see that the Church founded by Jesus Christ must exist in our own days and bear through all the centuries the mark of a veritable unity; not a factitious or relative unity, but an absolute one, as real as that which exists between God the Father and God the Son.

Never in my youth had this thought been suggested to me. I had learned that Jesus Christ had come to redeem the world by His death; that He had given certain doctrines which each one might interpret as it pleased him; I had some vague idea of an apostolic succession in the Church of England; but never had I been shown Jesus Christ accomplishing the work of which He speaks in the chapter quoted—that is to say, founding His Church.²

The Church, then, was a divine institution and must last for ever; such was the second capital truth which was borne in upon me. But where, after so many centuries, was this Church to be found? one in its belief, so little like that which I knew—the Church of England—which allows its ministers to hold different and contradictory doctrines and whose members make a boast of the elasticity of their belief?

Proceeding with the reading of the New Testament, I saw that Jesus after His resurrection completed the instruction of His Apostles, promising them His Spirit to confirm them in their faith. He charged them to teach all nations: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.”³

The Acts of the Apostles and the Epistles showed me a Church

¹ St. John xvii.

² Ibid. 4

³ St. Matt. xxviii. 19, 20.

remaining united, in spite of innumerable difficulties; and again the thought came to my mind: Where is that Church to-day?

Never did it occur to me to look for it among the Anglicans, the Methodists, or the Presbyterians, still less among the Unitarians. Could it be the Catholic Church, I said to myself—the Church of Rome? But on that side the wall of my former prejudices rose before me, and I went no further.

II. Towards the Light

It is well to remember that I was occupied by the work of my profession and by social obligations; from time to time only, in my rare moments of leisure, perhaps, I came back almost unconsciously to religious questions. I do not remember whether I read the Bible regularly, but I continued to recite the prayer, "Come, Holy Spirit," because it brought me a certain calm, a certain satisfaction. In this way two years were passed.

In the month of December, 1891, I met a Protestant acquaintance whom I had not seen for years. In the course of our conversation we spoke of the importance of frequently reading the works of the best writers of our language, so as to avoid the danger of falling into the English of the newspapers or the faulty language of the Anglo-French Colony. "For my part," said my friend, "I never travel without a copy of Newman's *University Sermons*;¹ they are the purest modern English I know."

The next day I received from my friend a copy of this book. In looking over it I found that the author had written these sermons when he was still a clergyman of the Church of England. I remarked, as had my friend, that the language was perfect—but I was soon more interested in the subjects treated. Most of these sermons speak of the relation between faith and reason. Newman shows that conscience is the essential principle and sanction of religion in the mind. "Conscience," said he, "implies a relation between the soul and a something exterior, and that, moreover, superior to itself; a relation to an excellence which it does not possess, and to a tribunal over which it has no power . . . Moreover, since the inward law of conscience brings with it no proof of its truth, and commands attention to it on its own authority, all obedience to it is of the nature of Faith."² Newman points out how Natural Religion, such as the systems of heathen philosophers, failed in practical effect, and how

¹ Newman's *University Sermons*, Rivingtons, London, 1890.

² *Op. cit.*, pp. 18, 19. Sermon on the influence of Natural and Revealed Religion respectively.

Revealed Religion supplies the deficiency. He explains that a Revelation is needful for man, and that Faith working by love enables man to apprehend the truths of Revelation. Faith is regarded in Scripture as the chosen instrument connecting heaven and earth—as a principle of action most powerful in the influence which it exerts upon the heart. “Though Faith is the simple lifting of the mind to the Unseen God, without conscious reasoning or formal argument, still the mind may be allowably, nay, religiously engaged, in reflecting upon its own Faith; investigating the grounds and the Object of it, bringing it out into words, whether to defend, or recommend, or teach it to others.”

He goes on to say that St. Peter tells us in the first of his Epistles: “Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.” In this text Peter “gives us a precept which implies, in order to its due fulfillment, a careful exercise of our reason, an exercise both upon faith, considered as an act or habit of mind, and upon the object of it. We are not only to sanctify the Lord God in our hearts, not only to prepare a shrine within us in which our Saviour Christ may dwell and where we may worship Him; but we are so to understand what we do, so to master our thoughts and feelings, so to recognize what we believe and how we believe, so to trace out our ideas and impressions and to contemplate the issue of them, that we may be ready always to give an answer to every man that asketh us an account of the hope that is in us.”

“Though in all cases a reasonable process, faith is not necessarily founded on investigation, argument, or proof; these processes being but the explicit form which reasoning takes in the case of particular minds.”

Newman speaks of faith as one of St. Peter’s characteristics. “His faith was ardent, keen, watchful, and prompt. It dispensed with argument, calculation, deliberation, and delay, whenever it heard the voice of its Lord and Saviour: and it heard that voice even when its accents were low, or when it was unaided by the testimony of the other senses. . . . When Christ asked the Twelve whether they would leave Him as others did, St. Peter said: ‘Lord, to whom shall we go? Thou hast the words of eternal life; and we believe and are sure that Thou art the Christ, the Son of the Living God’ If ever faith forgot self, and was occupied with its Great Object, it was the faith of Peter. If in any one faith appears in contrast

with what we commonly understand by reason, and with evidence, it so appears in the instance of Peter."

In another sermon Newman points out that our attitude towards the truths of faith depends upon our moral taste. "A good and a bad man will think very different things probable. In the judgment of a rightly disposed mind, objects are desirable and attainable which irreligious men will consider to be but fancies." The author quotes St. Paul as teaching that "a certain moral state, and not evidence, is made the means of gaining truth and the beginning of spiritual perfection."

And as I learned from these sermons of Newman that faith is something different from what I had supposed, the thought came to me that I, too, might some day, after all, have the gift of faith.

Several friends to whom I had spoken of Newman's sermons told me of the beautiful hymn he had written before his conversion, which, familiar as it is, may be reprinted here:

"Lead, kindly Light, amid the encircling gloom,
 Lead Thou me on;
 The night is dark, and I am far from home,
 Lead Thou me on.
 Keep Thou my feet; I do not ask to see
 The distant scene; one step enough for me.
 I was not ever thus, nor prayed that Thou
 Shouldst lead me on;
 I loved to choose and see my path; but now
 Lead Thou me on.
 I loved the garish day; and, spite of fears,
 Pride ruled my will: remember not past years.
 So long Thy power has blest me, sure it still
 Will lead me on
 O'er moor and fen, o'er crag and torrent, till
 The night is gone,
 And with the morn those angel faces smile,
 Which I have loved long since, and lost awhile."

I procured a copy of the hymn and committed it to memory. It touched my heart, and I recited it daily in connection with the prayer to the Holy Spirit. I was not aware of it at the time, but to-day I see clearly that I was taking, without suspecting it, the best means of obtaining faith: I was making a direct appeal to the Holy Spirit to obtain the gift.¹

It was at this time, early in 1892, that I went again in search of spiritual help to the Episcopal Church in the Avenue de l'Alma, and added to my daily recitation the collect of the Communion Ser-

¹ Newman's hymn is, in fact, the cry of a soul in distress. In 1833, when he wrote it, he was still a clergyman of the Church of England, perplexed by doubts, and wondering whether his Church was in the right way. In this hymn he implored the Holy Spirit to lead him on. And the light came to him: he did not "sin against the light," but finally entered the Catholic Church.

vice: "Almighty God, unto whom all hearts be open; all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name, through Christ our Lord. Amen." ¹

Up to this time I had never been attracted towards the Catholic Church: I knew this Church only by the evil which I had heard or read of it. But soon after I began to recite Newman's hymn I became aware that my thoughts were turning in a new direction; something independent of my will seemed to impel me to inquire into the doctrines of the Catholic Church.

This curious feeling returning to me again and again, I spoke of my state of mind to a lady, one of my Catholic friends, who at once sent me a Catholic Catechism. It seemed to me strange enough that she should give me a catechism—I had not forgotten the uninteresting catechism of my childhood; however, I read the book carefully, and to my surprise found myself able to accept most of its teaching. It is true that the doctrine with regard to punishment after death seemed to me objectionable; but I admitted at once that if these doctrines were formulated by the Church founded by Jesus Christ I was obliged to accept them.

It now appeared absolutely necessary to determine whether the Catholic Church is the Church founded by Jesus Christ. To learn something of this Church I went to Mass at the chapel of the Fathers of the Assumption in the Rue François Ier. It was a Low Mass, and I was disappointed in not hearing what the priest said. The better to understand the service I procured a missal, and with it I went three times to a Sunday Mass in the Convent of the Ladies of the Assumption in the Rue de Lubeck. I was deeply impressed by the ceremonies and by the devotion of the congregation.

A little later I went to the church of the English Passionist Fathers in the Avenue Hoche, and met Father Matthew, whom I asked to give me some books on Catholic doctrine. He gave me the story of the conversion of a bishop of the Protestant Episcopal Church of the United States.² It seemed to me not exactly what I wanted; I was ill-disposed to listen to arguments; what I desired was to learn simply whether the Catholic Church merited admira-

¹ Many years later, in 1906, still marvelling at the beauty of this prayer, I made inquiries as to its history, and learned that it is one of the prayers of the celebrant in the Sarum rite, and is also found at the end of a York litany. It is, therefore, a pre-Reformation and Catholic prayer.

² *The Trials of a Mind*, by Dr. Ives, formerly Bishop of the Episcopal Church of North Carolina.

tion or whether she was the evil thing that I had been told of in my childhood. However, I read the book, and at once became interested in the questions of controversy that were treated in it. Father Mathew after this gave me several other books. I read them all with satisfaction; their tone was admirable; I had not in the least abandoned the critical spirit which is natural to me, but I found nothing to criticise in these books. The subjects of controversy were discussed in them with a frankness to which my Protestant reading had not accustomed me. Corresponding Protestant books misrepresent the doctrines that they desire to discredit; the Catholic authors which I have studied discuss these questions with frankness and without quibbling.

I discovered from my reading that the opinions which had spontaneously come to my mind while reading the Bible were precisely the fundamental doctrines of the Catholic Church.

The Bible had shown me Jesus Christ founding a society, a body of which all the members must be in communion and perfect unity of faith. This society was to have continued through all ages even to the end of the world. I had seen Jesus Christ choosing one of His Apostles to be the head of His Church, and now I found in the Church, the history of which I was studying, the marks indicated by the Bible. I beheld this Church teaching always, in all the centuries, with the authority which had been conferred upon her by Jesus Christ Himself; the bishops and priests exercising their ministry as the Apostles had done before them, and always above them all the Pope, recognized by them as the head of the Church. The writings of the Fathers of the Church and the decisions of the Councils were a proof of this; in spite of heresies and of attacks of all sorts, the Church has always maintained the supremacy of the Pope, successor of St. Peter: the rock, the safeguard of unity. And then came back to mind the words of Jesus Christ to him of the Apostles whom He established head of the early Church: "And I say also unto thee, that thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."¹

My studies showed me later the Councils and the Pope explaining the sacred text under the direction of the Holy Spirit,² developing it sometimes in the form of dogma, without changing any of the fundamental beliefs taught by Christ, and making that Church suffi-

¹ St. Matt. xvi. 18, 19.

² St. John xvi. 12, 13; xiv. 26.

ciently powerful to preserve it from what is called the spirit of the age. It was necessary to express explicitly certain truths deposited in germ by our Lord in the minds of the Apostles. The first Creed had shown the belief of the Church in these words: "I believe in the Holy Catholic Church." A little later, in the year 325, the Council of Nice considered it necessary to explain the statement more clearly, and they expressed themselves as follows: "I believe in the Church which is One, Holy, Catholic and Apostolic."

And in like manner during the course of the centuries the Church has continued to develop its doctrine.

My studies in history persuaded me that the Catholic Church was the one which Jesus Christ had founded, and my observations showed me clearly that my early prejudices were not founded on truth: I was by this time certain that the Catholic Church was calumniated by her enemies, for I discovered a Church holy not only in its doctrines but in its ministers and in its members.

III. In the Light of Faith

In the spring of the year 1892 I called again on Father Mathew, and asked him to prepare me to enter the Catholic Church. He gave me the necessary doctrinal instruction, and on July 25th I made my profession of faith in the church of the English Passionists, and was baptized conditionally.

Soon afterwards, my health having become impaired by lung disease, I travelled to the South of France. How glad I was now that I had been received into the Church! For weeks I was very ill, but when burning with fever, and utterly wretched from physical discomfort, I had only to say "I am a Catholic," and instantly my spirits rose and I was comforted.

In September, 1892, I received my first Holy Communion in the church of the Rosary at Lourdes, and was confirmed by the Bishop of Nîmes.

* * * * *

It is now sixteen years since I became a Catholic, and every day I appreciate more and more the blessing of the true faith. The Catholic Church is not the enemy of progress that she is accused of being by her adversaries: she makes it a duty for all her children to grow daily in the knowledge of the truth. For my part it is a never-ending delight to study the doctrines of the Church.

It is not only on the study of her dogmas that the Church insists, she urges us also to make our lives better and purer every day. As a help towards this spiritual growth the Church makes daily

prayer an obligation, and teaches us to meditate, in order to practise, the virtues of which Christ and the saints have left so glorious an example.

To sustain her children in the practice of virtue the Church puts at their disposal the Sacraments, admirable sources of grace, the effects of which can scarcely be appreciated by him who stands without her pale.

When I was a freethinker I could not grasp this truth, or understand the practical utility of certain fundamental virtues of Christianity. To illustrate my meaning I may mention that when I was living in the Rocky Mountains, and one of my friends gave me a copy of *The Imitation of Christ*, this beautiful book displeased me in many of its pages: what it said of humility had no meaning for me. It was the opposite frame of mind, that of pride, which seemed to help me most and keep me from certain faults.

When I think now of the temptations to which I was exposed, I shudder as I would if I saw a child on the brink of a precipice; for in those days I was like a sailor in a fragile bark without a rudder, tossed hither and thither in the darkness of an unknown sea. But like every practising Catholic, thank God, I have now a rudder; the sea may dash against my bark, but the Lord is always there to bid the waves be still.

Why, then, after receiving so many signs of His bounty, shall not I thank God for admitting me to His Church? In the words of St. Augustine I may say: "I have loved thee late, O beauty so ancient and yet so new! I have loved thee late!"

How exquisitely beautiful is this divine Church as compared with the human institution I knew in my early years! It is not the external pomp of worship which attracts me, nor the beauty of sights or sounds; for a simple prayer in a village church has the same effect as a visit to a cathedral: I feel that God is truly there, and never have I gone away without finding the consolation and the blessings I have sought.

In this short sketch I have only pointed out some of the steps I have taken before finding the right path; I have omitted many a detail. But the chief point to which I should like to call attention is the change that has taken place in me.

I shall give, I believe, an exact idea of my state of mind before my conversion, if I compare it with that which, alas! is to be found to-day in France in so many political men who strive to destroy the Catholic Church. They see in her the inveterate enemy of human reason and of liberty; hence their hatred. In the old days I felt

very much as they do; but the Spirit of God, whom I called upon with simplicity and confidence, has made the light shine in my soul which I was groping for everywhere in vain, and which He alone has given me. The light has penetrated my very soul, and I may truly say that for me *the face of the earth has been renewed*, so profoundly has my judgment on men, things, and events been modified. Thus, I am learning more and more to see in every man a soul destined for union with God. Again, I have learned the immense value of purity of intention and motive in conduct. In the Catholic Church the very child becomes familiar with these two important truths in the beginning of its spiritual career. In my case, alas! this knowledge came to me only later in life.

To all who desire the light I recommend the prayer, "Come, Holy Spirit," and the hymn, "Lead, kindly Light." The gift of faith is always accorded to him who seeks the truth, and asks for it with humility: "Ask, and it shall be given you," said our Lord, "Seek, and ye shall find." ¹

Is it not reasonable then to attribute the change that has taken place in me to the prayer to the Holy Spirit which I recited before my conversion, without knowing that I was following in this a Catholic practice? The prayer I used is, in fact, a liturgical prayer, part of the Office for Whitsunday, and for ages it has been recited every day by thousands of the faithful before going to their work. It is to it I am indebted for all the joy I find in the service of God; it is the Holy Spirit who has led me to the Church of Christ so long unknown to me, and for which to-day, if it were necessary, I would gladly give up my life.

WHY IS THE MASS SAID IN LATIN?

BY THE REV. GEORGE BAMPFIELD.

I.

"AND you, an Englishman of the Nineteenth century, brought up in a Protestant school, and in a Protestant University, you boldly say that it is right and well for the Mass to be said in Latin!"

I do. Righter and better, more reasonable, and more Scriptural—yes, you may open your eyes, more Scriptural—than to say it in English.

"Well! If that is not wonderful! Why! I went the other day into your church. There was bending and bowing, and standing and kneeling, boys going here, and boys going there, lighting of candles and swinging of incense, the choir singing, and the priest trying to sing, and a thundering big organ drowning everybody in the church with a deluge of sound, but what it was all about I could not for the life of me understand. The choir sang in Latin, and the priest sang in Latin—at least I suppose it was Latin, it certainly was not English—and when he was not singing you could not hear a word he said. Why, he had his back turned to you nearly all the time, and he spoke quite low to himself, he didn't seem to want anybody to hear; so I came out of the church quite puzzled. I had not said a single prayer, and I had not the slightest idea what it all meant."

I fully understand you, and I thoroughly feel for you. You Protestants, when first you come into our churches, must think us the queerest of creatures. I remember how puzzled I was at the first grand Mass I ever saw, a day or two after I became a Catholic. I had never been in a Catholic church before, except to look at the architecture, and I sadly disappointed the good priests of the church, who thought I should be delighted, by telling them honestly that the whole thing was to me a Chinese puzzle, and that I did not enjoy it a bit. I can quite feel for you: it must be very, very hard for you. But now, tell me this: Did you look about you at all at the other people in the Church?

"Well! yes; I did: there was nothing much else for me to do."

Well, now; The poor Catholics in the church, the old apple-woman, and the dirty old beggarman, and the hornyhanded labourer, did they seem puzzled like yourself, or did they look as if they were quite at home and knew all about it?

"I must say they looked very attentive, and they seemed really to be saying prayers. There was that funny old Bridget McGrath, I could not help looking at her: she kept lifting her eyes up, and spreading her hands out, and beating her breast, and sometimes groaning a little, and really—though I did feel a trifle inclined to laugh—yet there was that look of awe and devotion about the queer old creature's face, that one could not help seeing that she was in earnest. And most of the people, even the children, seemed, I fancy, to understand."

Was there any part of the service at which they all seemed more devout than at another?

"Well! yes, there was; it was when a bell tinkled two or three times, and the music stopped, and the choir did not sing, and the priest knelt just for a moment, and the people bowed down their heads, and there was such a strange hush and silence through the church that I felt half frightened, and bowed my own head, I scarcely knew why. Even poor Bridget was quieter than usual, and just whispered under her breath, 'Ah! dearest Lord,' I think it was; something of the sort."

Were the children quiet?

"Yes; they were quiet too."

Well! you see; their all showing devotion at one time more than another proves that they all knew something about it. It was not all music and show. They were not staring at the organ and the singers, were they, all the time, or looking at the little boys with candles?

"No: only the Protestants did that."

And were there many poor in the church, or was it only poor Bridget, and a few other old things?

"Oh! it was crammed with poor people."

There it is: poor people would not come Sunday after Sunday to a worship of which they could make neither head nor tail. Somehow or other this Latin, which seems to you so terrible, neither frightens the poor nor puzzles them. Really they seem to like Latin better than English, for when I go sometimes into Protestant churches, where everything is in English, I see what is called a

"highly respectable" congregation, but I see no dirt and rags. Now, as a matter of my own taste I don't like dirt and I don't like rags, but I do like to see the dirty and the ragged not afraid to go into the House of God. I think you will grant that our Latin Mass draws the poor more than your English prayers?

"You do get the poor somehow, spite of the Latin."

We do, and that is what I want you to think about. It does not follow because you are puzzled when you come into our churches, that even poor and ill-taught Catholics are puzzled also. Our poor, though they know not a word of Latin, understand our Latin Mass far better than your poor understand your English prayers. That they love it better is quite clear from our crowded churches and your empty ones. A Latin Mass brings together a reverent crowd of praying poor; English prayers bring together a comfortable assembly of the well-to-do.

"You are hard upon us; yet there is some truth in what you say. For all that you have not given us yet any reason for the Mass being in Latin!"

No, I have not, that will come bye-and-bye. I have merely forced upon you the fact that our poor do understand their Mass, so far as outward appearances go. I have shown you that our Catholic poor are not, as a matter of fact, puzzled by the Mass being in Latin, and that, so far as we can judge from their outward conduct, they know what they are about at the Latin Mass. If we are to judge of things by their fruits, the fruit of the Latin Mass is better than the fruit of the English prayers. If this is so, the understanding of the Mass, though it be in Latin, cannot be so terribly hard a thing, and if you are puzzled by it, the fault, I fancy, must be your own. A little trouble would make it as easy to you as to them.

Now, my next step is to show you how this comes about; it is a strange thing that the poor ignorant creatures should not be puzzled by Latin, and proves that there is something underneath, matters into which you have not yet enquired. When you see why the poor are not puzzled you will see also why there would be no earthly use in the Mass being in English. There are two things I have to prove to you: 1. That there is no use in the Mass being in English; 2. That there is much use in its being in Latin. We will take the first point to-day, that there is no earthly reason for the Mass being in English, and that so far as the devotions of the people go, they would be as earnest and warm, and devout, if the Mass was said in ancient Arabic or modern Chinese as if it was said in English. There are other good reasons why Latin should be the tongue, but so far

as people's prayers go, it matters not what the tongue is which the Priest is using.

"No matter! Why! If our clergyman was to pray in French, and read the Bible in Spanish, and preach in Italian, what would be the good of it all to us?"

What indeed? But then, you see, your service is not our service; our Mass is a different thing from your Morning and Evening Prayers. If your clergyman read your prayers in Latin it would be very absurd, but when our clergyman reads our Mass in Latin it is not at all absurd.

"Oh! you are always full of your puzzles. What is this mighty difference?"

Don't lose your temper with me; but tell me quietly; at your service, what is it your clergyman and you do?

"He prays, preaches, and reads the Bible, and there are psalms and hymns sung."

Nothing else?

"Nothing, except on Communion Sundays; but most people don't stop to that."

Then supposing it was all in Latin, or supposing you were a Frenchman and did not know one word of English, there would be nothing whatever in which you could join?

"Nothing whatever; there's that poor girl, the French servant at Lord Strange's, who comes without any bonnet on, I believe she's some sort of a Protestant; but she does look so puzzled in church; she yawns and fidgets and makes great eyes at the clergyman, and the children declare she reads a French novel half the time."

I don't wonder; but you see our people don't yawn and fidget and make great eyes; and I will tell you why. In the first place it sounds a queer question to ask, but I suppose you know that the Priest preaches not in Latin, but in English?

"Does he? You surprise me. I was always told he preached in Latin."

God forgive those who told you! It is strange indeed that such monstrous falsehoods should be spread, even by religious men. What odd consciences they must have! No: our Priest preaches in English, else where would be the good of his preaching? And though for good reasons he reads the Bible in Latin, yet he reads it immediately afterwards to the people in English.

"Read the Bible! The Bible! You!"

Every Sunday in the English tongue. You've been told, of course, that we never read the Bible.

"I have often."

Great is Diana of the Ephesians; magnificent in its way is that unearthly power of lying which the truth-loving English enjoy on all Catholic matters.

"Then if the Priest preaches and reads the Bible in English, why does he pray in Latin? It makes it queerer still."

He is not only praying; he is doing a work which is greater than prayer; and the people join with him not in the words he is saying, but in the work he is doing. He does not want them to join in the words he is saying; he would rather they did not; so little does he want them to join that he says half the prayers, not only in Latin, but quite low to himself: let the people use their own words, say their own prayers, point out to God their own wants, for each heart knows its own grief, and no shoulder bears the same Cross; let many different prayers therefore arise to Heaven, so long as all join in the one great Act, the grand Work, which gives to all the different prayers their value.

"What is that one great Act?"

Sacrifice. Sacrifice is the worship of God. The Jews of old time had their synagogues—their chapels—all over the Holy Land, and in these synagogues they preached and read the Bible, and prayed. That was good, but it was not the worship of God. The worship of God, the true grand worship of God, was in the Temple, where daily, morning and evening, the Lamb was offered to God and died—a blameless martyr—to the honour of Him who made it. It was to this worship that three times a year the Jews were ordered, at no little cost and weariness, to travel up. It was the loss of this that made David weep when he was in exile. The Synagogue—the Bible, the Sermon, the Prayer,—was not enough: it was for sacrifice, for the worship of God, that he yearned. Now your service is the service of the Synagogue, ours is the service of the Temple. The sacrifice of the Temple is greater than the prayers of the Synagogue.

"But were there no public prayers at the time of sacrifice?"

If there were, they were not the great thing. What God ordered was the sacrifice; we nowhere read that he ordered any form of prayers, what the people were to do was to be present at the sacrifice; each man said his own prayers; the Pharisee his prayer of unholy thanksgiving; this Publican his prayer of holier repentance; David his bitter prayer of sorrow for his sin, of anxiety for his dying babe, or for his sinning Absalom; Hannah, her supplication that she might have a child; Simeon his earnest cries for the coming of his Lord; but all through the same sacrifice, as each man felt his want. It is quite

curious to read what careful directions God gives to Moses for altar, and vestment, and incense, and candlestick, and every act and movement of the Priest; but of any form of public prayer no mention whatever. For sin even of ignorance, in thanksgiving for mercies, to ask for future blessings, to turn away dangers, or as an act of simple worship of the Great God, for all these things is ordered Sacrifice, for none of these things a form of prayer. And the duties of the people were two: 1. To be present in the Temple while the Priest sacrificed; 2. To feed upon certain parts of the victim. They joined with the Priest in his Act, his great Work, of sacrificing; they joined with the Priest in his feast, in feeding upon the victim; they did not join with the Priest in any public prayer or in any words said. Sometimes they could not see what he was doing, much less hear anything he said; yet they knew what he was doing, and joined in it. When the High Priest went once a year on the day of Atonement into the Holy of Holies, bearing the blood of the sacrifice, he went alone, and the people were without, not even seeing his action, certainly not joining in any words, but knowing what his action was, and knowing that it was being done, and joining in it, each offering the victim's blood with the Priest, each with his own prayers, each for his own needs. When Zacharias, S. Luke tells us, went into the Temple of the Lord to offer incense, "all the multitude of the people were praying without," at the hour of incense; not seeing his action, but joining in it, doing it with him, offering with him the incense to God, each with his own prayers, each for his own wants.

Clearly, therefore, whatever prayers the High Priest might say in the Holy of Holies, Zachary at the altar of incense, it could not matter to the people in what language he said them. In the synagogue it would matter, because in the synagogue there was no sacrifice, nothing being done but prayer, and therefore, if the prayers were in a foreign tongue, there would be nothing whatever in which the people could join. But in the Temple it would not matter. The people joined in the Act of the Priests, not in any words of his; and therefore, if he spoke in the ancient Hebrew, as not impossibly he did, at a time when the people only understood Syriac, they would equally be able to join in all that they joined in before. The tongue would not be understood by the people, the Act would be understood by the people. In the synagogue, the Prayers, Bible, Preaching, in Syriac; in the Temple, at the Sacrifice, any tongue under the sun might be used for anything it would matter to the people.

So is it still with the Mass. Mass is the everlasting offering of the true Lamb of God. It is the highest Action that is done on

earth. Our Blessed Lord, when he was going to Heaven to present to His Father His five wounds there, took thought for His Father's worship on earth, and left Himself on earth as the only worship that was worthy of His Father. And the unceasing offering of the Lamb that was slain, not indeed the slaying It, for It died but once, but the one unceasing offering It, is the great work of Mass. Mark you, I am not now proving to you the truth of our doctrine about Mass; that would take me too long; what I am now doing is showing you, that with our doctrine and our worship the use of Latin is reasonable and useful, and better than the use of English. We will suppose that it is true that the Catholic Priest is not only as much a Priest as the son of Aaron, but an infinitely greater Priest; we will suppose it true that the Lamb on the Catholic altar is a sacrifice infinitely higher and greater than the Lamb in the Jewish Temple; and then I say the same rule holds good for the Catholic as held good for the Jew: let each man join in the Great Act, offer the same Sacrifice, put up to God the same Five Wounds, the same crucified Body of God, the same saving Blood, but let each man offer It up in his own prayers, and for his own wants, for each man's need is different, and no one carries the same Cross.

Think for one moment of the great worship of God that was done on Calvary. The greatest act of worship ever done was done there by the greatest Priest, the only Priest; but it was done in silence. Mary, S. John, and the Magdalen were beneath, and knew what the great Act was, and as Abraham offered Isaac, so Mary, herself martyred, joined in the sacrifice of her Son; but seven times only amidst the thick darkness rang out the voice of the High Priest, nor always then in prayer. Not all three of those who stood beneath prayed surely the same prayer; one was the prayer of the Magdalen who saw there before her eyes the terrible work of her own sins, who crouched at her Lord's feet that those scarlet sins of hers might, as the blood dropped down, become white as wool; and another was the prayer of him, the innocent one, the Virgin friend of the Virgin Heart, who had entered by right of his innocence into all its tenderness, and understood the depths of its love; and another still the Mother's prayer, who drew from that slow dripping blood a higher, grander salvation than we all, who, saved more than we, had a work to do more than we, and a right to stand there offering the Son who saved her, the blood which she had given Him for us, who were not yet saved, who were not yet one with Him. Each his own prayer, each his own thoughts, as they stood beneath the Cross, but all

joined in the one Sacrifice, and to all their prayers and thoughts that one great Act gave their value.

So is it still. It matters not what the language be which the Priest may use at the Catholic Altar; what the people join in is the great Act of worship, not any form of prayer: as the Jew in God's Temple at Jerusalem, as Mary and John and the Magdalen at the foot of the Lamb, bleeding His life, in that Act of awful, hushed, worship, so silently away.

II.

"You still have to show me, why, if it matters not much as regards the people what the language is, Latin should be the tongue actually used. You have not answered that question yet."

No: I have not. I have put and answered a question that must go before it: Why need not the Mass be in English?

"Because the Mass is a Sacrifice, you say."

Yes. Prayer is something said to God; Sacrifice is something done to God. In Prayer the words are all; in Sacrifice the thing done is first, the words said are second. Sacrifice is a gift given; in a gift the grand thing is the act of giving, not the speaking of any particular word. When a multitude of people join in bringing a gift to God, each man of the multitude may have a different reason for bringing the gift. One may be in trouble and bring the gift to get out of his trouble; his neighbour may be in joy and bring the gift to thank God for his joy; a third in temptation, a fourth in sin,—all four bring the same gift, though for different reasons. The important point is that they should all join in offering the one gift, which gift is Jesus Christ: not that they should all join in the same words; joyful words could not express the sad man's sorrow, and sad words would not tell to God the happy man's joy; but both joyful and sorrowful tell their joy and their sorrow to God by the same gift, by the offering of the same Jesus Christ. The one thing required then is that all men should join in the act of Sacrifice; but a form of prayer—prayer in the vulgar tongue which would force itself upon the ear—would be in the way at the Sacrifice of the Mass. It is not the idea or wish of the Church, that her priest should pray aloud, and be heard, and take the people with him; she leaves the people each man to his own freedom of prayer. Mass is a time of silent prayers, all put up through the one great Sacrifice. Sacrifice, and prayer without Sacrifice, are in the Church's eyes different things. When in the Catholic Church we have what you would call public prayer or common prayer, then our prayers are in English. The

evening service in most, or very many, Catholic churches is in English.

"You have prayers in English!"

Certainly: both more prayers and more beautiful prayers than any in your Common Prayer Book. There is no end to the variety of Catholic devotions. All the good parts of your Common Prayer Book are sparkles of devotion that you have stolen—and, between you and me, spoiled in the stealing—from Catholic sources. You have no devotion to our dearest Lord half so tender as our Litany of Jesus. You have no prayers about the Passion half so touching as our "Stations of the Cross." The best even of your hymns are ours. From S. Bernard down to Fr. Faber you take of our treasures and use them, and turn round upon us and tell us we do not pray. We have plenty of English prayers, plenty of English hymns, and give them to the people at our evening service. But at the Holy Sacrifice we choose to leave the people at liberty. We think, as many Protestants think, that one common form of prayer can never express the devotion of all hearts: Protestants feel this and try to escape the difficulty by extempore prayer: the Catholic Church knew it long before, and while she bids the people ever do the same act, offer the same Sacrifice, pray through the same wounded Lord, she leaves them to put up each his own extempore prayer; one day the prayer of sorrow, one day the thanksgiving of joy, and a third day the agonised cry of the tempted and failing. The Sacrifice must be the same for all, the Prayer may be different for each.

I am dwelling on this and doing little more than repeating over again what I have already said, because it seems to me so hard for you to understand the difference between our Sacrifice and your Common Prayer. English people have quite lost the notion of Sacrifice. Among the peoples of the earth, from the Creation until now, the English stand almost alone in this. They cannot understand, therefore, praying at a Sacrifice, and their notion of our Mass is a set of Latin prayers, in which the people are positively idle, doing nothing, saying nothing, because they understand nothing. Whereas in fact the people are hard at work the whole time, joining with the Priest in his great act, and praying, not indeed the same prayers as he, but each his own prayer, the whole time, as you can see for yourself if you will but enter a Catholic church and watch them.

There is another difference between our Mass and your public prayers, a difference which makes it not untrue for me to say—though it would startle you, I know—that the Latin of the Mass is really a tongue "understood by the people."

"Latin understood by the people? You do startle me indeed!"

I did not say Latin, but the Latin of the Mass. The difference is this. The larger part of your service is every day different; there are two or three different Psalms and two different chapters of the Bible at each service, and Psalms and Scripture-reading make the largest part of your Common Prayer. People, therefore, rich or poor, can hardly get to know it by heart. But it is not so with our Mass; the larger part of our Mass, like your Communion Service, is every day the same. Day by day the same service—nay! I know what you are going to say, we do not tire of it, there is no shadow of fear that we should weary of it—day by day the same service, a short service too, is gone through. For those who read there are translations of the Mass into English in their sixpenny prayer-books side by side with the Latin; and the dullest and poorest can pray by themselves in English if they please, the same prayers which the Priest is praying by himself in Latin. Nay! with a very little help they understand the Latin of the Mass almost as well as the Priest himself. I am sure the boys of my parish school do. Just look at that little fellow kneeling on the Altar steps while the Priest is saying Mass. He is answering the Priest at times, as the clerks answer—if Ritualism has left any clerks—in the Protestant Church; and he is answering him in Latin. He is but ten years old, and the son of a day-labourer, but I will dare to say that he not only knows what he is about, but knows the meaning of the Latin too. He has been saying it off and on these two years, and it would be odd if he did not. Just wait a while: there will be High Mass directly, and the boys will be singing, some twenty of them, and men joining in. They are singing Latin: they have been singing the same words to that grand Catholic music—the boys these five years, and the men, some of them, these twenty years. Not know the meaning of them because they are in Latin! I do not advise you to say that to the hot-tempered Irishman with the brawny chest and the big fist in the front of the choir. I fancy that he might be indignant. In truth, though it may seem so to you, it is scarcely possible that, after a short time, the Latin of the Mass should not be as familiar to a Catholic as his own tongue. More so, indeed, than the language of your Prayer Book and your Bible. Between you and me I question whether much of your Prayer Book is more "understood by the people" than Hebrew: but of that more bye-and-bye.

"You said just now that the Mass, though always the same, does not weary. I should have thought it would."

No: I believe this to be, not only from the awfulness of the

Sacrifice, but from that very freedom of prayer of which I have spoken. Some Protestants love a form of prayer, and feel their devotion aroused and guided by that which is old and familiar: others feel that to pray according to a form is to pray in chains and to imprison their devotion. Both feelings are, no doubt, true instincts of our nature, and both are satisfied by God's true worship of the Mass, as true instincts of the nature God has made must be satisfied by God's religion. The same unchanging Sacrifice is the cause and the guide of our devotion; our liberty to pray during the Sacrifice as we will takes all chains from our devotions and makes the same worship ever new.

"Still you have not told me why the Mass should be in Latin."

No: we have only been carting away rubbish, before beginning to build. We have settled that no possible harm can be done to the people by the Mass being in Latin. For they can join the great Act each with his own prayers, they can use the Priest's prayers in English, or they can even come to understand that much of Latin by constant use.

And having settled that there is no harm done by the Mass being in Latin, if there is any good in its being in Latin, let us by all means have that good.

"But is there any good?"

Very decidedly yes. In the first place, it is a proverbial saying of which you will not doubt the truth, because it is in the Gospels, that we must not cast pearls before swine. The things of God are in a world which is careless and irreverent. Even in the College of Apostles there was a Judas, before whom our loving Lord had bountifully thrown the pearls of His teaching, and who turned again and rent his Master. So in every congregation that kneels in a Catholic church, here and there must be a Judas—one or two who will betray, and one or two who will deny. Besides these there is the multitude without, who know not our Lord—the multitude that throngs and jostles, and knows not whom it is so rudely pressing.

Now the Mass is the Church's pearl of great price. You do not understand that! No, you cannot till you become a Catholic. But the Mass is our pearl of great price. It is the life of the Catholic Church; the one thing for which it lives; nay, the one thing by which it lives—its food, its daily bread. Now, we give this food, this manna, to those who know it; from those who know it not we hide and protect it. Who cares to bare the secrets of a loving heart to a scoffing stranger? So we care not to put our holiest things in plain English before the common scoffer. He who comes to learn will

learn easily and surely: he who comes to scoff will turn away, baffled; there will be no holy words for him to carry away as a jest for his fellow-laughers. Look you how it is with the Scriptures that you have made so common, that hang upon the station walls, and lie side by side in the tap-room with the daily prints. Look you how Scripture words and sacred sayings of our dearest Lord, are flung from the mouths of infidels to point a jest, and scribbled in newspaper articles that they may spice a sentence. Truly the every-day mouthing of Scripture, and the way in which Scripture is made a jest-book, are a proof of what becomes of throwing God's pearls before the graceless.

Therefore now see the first use of our Latin. It does not hide our Mass for one instant from the believing; it does not puzzle our own people one whit; but it screens our holiest things from the rude gaze of the infidel and the irreverent. The world cannot get easily into our secrets; cannot make a household jest of our pearl; and because it cannot, the good world is wrath, and cries out, "English prayers for English people." Yes, that English scoffers may make a mock! Here, then, you have one good. Were our Mass in English, the scoffer would scoff easily: it is in Latin, and he is baffled. This is better for him, who would sin, and for us, who would be troubled, and for God, Who would be insulted.

III

"Latin better than English for the Mass! You are getting on. You said at first there was no harm done by its being in Latin or any other language not known to the people—now you say 'better.'"

Better, most certainly; mark you for the Mass firstly, and for all the devotions of the Church, the devotions which She would have used by all nations alike everywhere. Each nation, or part of a nation for that matter, can have and has its own prayer books, its own hymns and the rest, in its own tongue:—English prayer books, Welsh prayer books, prayer books in the native Irish, and so on the world through, prayer books in county dialects if you like—but the Church's devotions are for all nations alike everywhere, and for them the one tongue.

"But Latin is a dead language!"

Exactly; that's just why it is better. Mostly living things are better than the dead. But a dead language is not as other dead things. If it rotted and fell to pieces like other dead, then indeed would it be worse than living tongues. But when its meaning,

which is its life, its soul, is fully known, when it has within it authors who cannot die, when anyone studies it, whatever be his nation, can make it live again, using it for speech and for writing, then it is a dead language indeed in one sense, since no whole nation speaks it, but a living language in another sense, most living of all languages, because the best-taught in every nation, making a sort of nation among themselves, can use it, and do use it, a world-wide speech to make their thoughts known to each other. To speak or write in French is to speak and write for France, to write in English is to write for the English-speaking races, to write in Latin is to write for the world.

"And this is why Latin is best?"

Part of my reason only. The Church is Catholic, world-wide, and it is clearly good for a world-wide Church to have a world-wide language. So men, gathered as on the day of Pentecost from all nations under Heaven, in one Monastery, or in one Church, can not only be present at the same Sacrifice because it is an Act in which they all join, but can join in the same Psalms and the same Prayers, in the very same tongue to which they were used each in his own land. The sailor who has heard Mass in Latin at a village church in Devonshire goes off all round the world, and wherever he puts in he hears the same Mass, takes part in the same Act, in the same tongue which he used himself when he served at Mass before he left home, and he can answer the Priest, though he were a native of Japan or China or Central Africa, as readily as he answered Father O'Brien on the coast of Devon. Clearly this is good both for layman and Priest. The Jesuit, or other Priest, who is ordered off at a moment's notice to Timbuctoo, would say his Mass just as quietly when he got there as he had done at Farm Street: but it would sadly puzzle your Church of England clergymen if he had to read prayers at a moment's notice to a congregation of Laplanders in their native tongue.

"Then is this your chief reason?"

No. A dead language can be made, without waking the jealousy of any living nation, a language for all men: but its deadness gives us—in religious matters—a greater good still.

"Greater!"

Far greater: you will grant me, I think, that the first duty of the Society which our Lord founded must be to keep the Truth which our Lord taught: exactly the same Truth. Christianity changed is not Christianity; Christianity added to, or Christianity taken from, is not the Christianity of Christ. The care of the Truth is the

great and first duty of the Society of Christ. She would be a false bride to Him if she taught what He did not teach. This is so?

"You put it strongly; but yes, you must be right."

Well, then, the Church must guard against anything which might in any way change that Truth, or bring wrong notions about it into people's minds.

"Granted: but what has that to do with Latin?"

This to do with it:—a dead language is better for this end than a living one.

"Why so?"

Because the meaning of its words is fixed and cannot alter. Latin, as I said, is dead in one way, but not in another. A dead language is somewhat like those dead bodies of some Saints, which still do not corrupt and still the limbs can be bent and moved by others. It is death, but a death which lets you see the exact figure and form of the Saint in life, and the look upon her face—a form and a face and an expression in that face which does not change. As her companions saw her three centuries or more ago so we see her still. Limb will not grow nor change, and we know that our notion of her is what theirs was so long ago.

"How do you apply this to Latin?"

The meaning of the words cannot change. What Cicero meant when first he spoke the words in the parliament of Rome—what St. Jerome and Augustine meant, and the writers who went before, and came after, that same is meant to-day and will be meant when the world ends. And what an Englishman means by the Latin word, that the Frenchman means, and that same the Italian and the Austrian and the Hindoo student in our colleges and the Japanese who is studying Latin.

"I think I see: but with living languages——"

It is not the same. It is hard to find in some tongues even a word that should express aright the Christian thought of God. It is impossible, as we know, to turn some French words into English, so we take the word bodily and make it our own. To translate from one tongue to another is the most difficult of tasks. The Truth then, if it was left to be tossed about by a variety of Tongues, would be in danger of taking a variety of meanings; and the One Truth of the Church of Christ would take different colours and shapes. Nor is this the only danger; there would be a like difficulty in each of all the countless Tongues in the world. For a living Tongue, like a living body, grows and changes. They tell us our living body changes once in seven years. Our dead Saint neither changes nor corrupts.

As with the body so with the living language. It changes. Have you ever tried to read Chaucer? You will find it hard without notes. There are words which have dropped out of use and words which have changed their sense, or which are getting new senses besides their old ones. So a word which was a true word for a doctrine two centuries ago might be a very bad one now, and give us a thought almost the opposite of truth.

"Give me an instance or two."

Well! this may do. You object to Catholics worshipping our Lady?

"Yes; certainly. They must not treat her as God!"

Of course they must not, and they don't. The word "worship" never meant in old times to treat as God. It mostly is taken to mean that now, though even now it is used sometimes in the old sense. When a Magistrate is addressed as "your Worship," no Divine honour is certainly intended. When a Bridegroom says to his Bride, "with my body I thee worship," he is far from saying, unless in the high-faluting language of Love, that the lady is more than human flesh and blood. And yet, so much has the meaning of the word changed, that you can accuse us to-day of Idolatry because we may still use the word "worship" of honour shown to our Lady.

Now, this change is going on, not in English only, but in the countless languages of the world. Think what danger there might be of changing that Truth which cannot be changed if the Doctrines and Devotions of the World's Church were left to be expressed by the changing words of countless Tongues.

By the use of Latin these Doctrines and Devotions are embalmed in one unchanging Tongue—as unchangeable as the Doctrine. And hence no wrong ideas can be brought by the growth of the language into the first Christianity: and in this we have another reason why Latin is best.

IV

A dead tongue, then, is better than a living one—vastly better than a variety of living ones—for a world-wide Church meant equally for all nations:—

Because in all nations equally it helps to guard holy things and holy truths from careless using:—

Because it gives a world-language—an universal language—a language such as Commerce has tried to make for itself in "Volapuk"—for all the teachers, in every nation, of the truths most important to man, and for all worshippers in the one grand Act of worship:—

Because, if any living tongue were so used to join man, the Church would seem to favour one race above the rest, and jealousy would spring up:—

Because, above all, truths are preserved unchanging in an unchanging tongue:—you have seen flies in amber?

“Yes.”

You can see them quite clearly, and the most delicate little bit of them is there quite perfect, and quite perfect it will remain—no change, no corruption. In a living stream, a stream that was still flowing on, larger things than flies would be in danger of destruction or of change; but the amber has ceased to flow, and the smallest atom of the fly's wing shall be as now till the world's end: and so it is with Truth, and with a worship, which is embalmed in an unchanging tongue. Its meaning can in no way alter nor be corrupted. The very same words, with the very same sense, were used in Rome and all the Roman Empire over for the very same truths well nigh 2,000 years ago, and shall be used until the death of the great world at the last day.

“But Latin is not the only dead tongue.”

There may be many dead tongues for aught I know, tongues of races which themselves are dead or nearly so, of races that never were in any way world-wide: but there are three world-wide dead tongues, three living-dead tongues, three amber tongues preserving truths.

“They are?”

The Hebrew, the Greek, the Latin; the three in which the inscription was written above the thorn-crowned Head,—“Jesus of Nazareth the King of the Jews.” Those were the languages chosen to tell the great truth to the whole world; if anything could make tongues sacred it would be this: Apostolic languages, witnessing to the Truth, and—you will think me fanciful, but if fancy can make Truth plain, it is well to use it—dying there upon the Cross with a death like the death of the Lord to Whom they witnessed: a death that yet was to live on, proclaiming truth for ever.

“Were all three languages living then?”

The Hebrew was already dead, used only in the services of the Church, just as Latin is now; the old Scriptures preserved in it so as not to change; read in the Synagogue and then explained in the living tongue, just as with the Latin now: our Lord Himself and His Mother using a dead language for their worship. So with the Hebrews: but the Greek and Latin were yet living—living with a

strong life unlikely to die, yet both now by God's Providence dead: the New Testament, and the Old, "ambered,"—to coin a word—in an unchanging dead tongue.

It is God's Own Hand which has slain these tongues and left His Divine Truths guarded within them. And now at last I can give full answer to your question, "Why in Latin?" Because Latin is the tongue given to the Church by God Himself. Of all the great Empires that conquered nations, joined many in a natural Oneness, Rome, as you know, was by very far the widest: and the tongue of the Roman was Latin. There were no Nations then, as there are to-day: there was one world, clamped together by the iron arms of Force, and one Capital City of that world—Rome: and the Nations, as we know them now, were split up into tribes—each petty, and each at war with all the rest. And Rome had the great work to do, of giving law and knowledge and manners and all that is meant by Civilization to these wild tribes, and had to take their rude imperfect tongues and fashion each into a language. And so, when the Roman Empire died leaving many peoples, its living world-wide language died also, leaving many children, so that to-day every tongue of every European Nation is formed largely out of Latin. Of the three dead tongues therefore Latin is the easiest and nearest to us—our mother tongue, out of which have sprung hosts of our own living words.

Thus, then, each Nation learned to speak its own Latin-born tongue: but the Church, which is for all Nations and for all times, kept, as the Jews kept their dead Hebrew, so She her dead Latin, the safest to preserve unchanged the truth already preached and written in it, and yet the while easiest for her many peoples to understand. How could She cast away the One Tongue through which She had converted Her peoples; the Tongue in which their laws were written; the Tongue in which their learning was preserved; the Tongue above all in which undying Truth had been taught by Her Saints, and a never-ceasing Worship had for centuries gone up to God.

And this is "why in Latin." Because Latin was the language of Europe, and because Europe has spread itself the world over, and while, as we have said, a dead language is for many reasons the best tongue to use for world-wide and time-long truths, Latin is the best of the world-wide speeches that have died.

So now you will be content to take the little trouble needed that you may learn Latin enough to join in the Mass, and now and then in Vespers, and you will be content to think that the Church has done wisely to keep Her Worship in the old undying tongue by

which the happy Miracle of Whitsunday, undoing the curse of Babel, is in some sense continued.

Go, become a Catholic, and learn, like yonder little lad of ten, to serve Mass in the dear old Tongue which was writ for the world to read above the Cross.

You are old enough to remember the guineas when they were coined? The most satisfactory of coins, a coin which at once asserted its superiority to the sovereign; only a shilling more in value it is true, but looking massive and important enough to be worth much more.

"Well, I think you're right. But what has a guinea to do with a dead language?"

Simply that I am going to add to the arguments and thoughts I have already given you two lighter matters which are but like the shilling in the guinea, and without some apology I do not like to offer them.

All men say, Catholic or non-Catholic, do they not? that our Catholic worship, at least at a High Mass, is grand and impressive. If this is so there's an advantage gained at once, for the spirit of reverence and awe is a good half of worship.

"I have heard many praise it as grand and impressive."

Far more grand than the best service outside the Church; and this comes greatly, does it not, from two things, (1) the Ceremonies; (2) the Music.

"That, I suppose, joined to the grandeur of the buildings."

Ah, but, there are grand buildings enough—the more's the pity—outside the Catholic Church taken from us at the Reformation, and most men will allow that the Mass still produces a grander impression than the non-Catholic service though the buildings be equally grand. Now there almost of necessity goes with the use of a dead language the using of a certain amount of ceremonies, which seem natural, appropriate and required.

"Why required?"

Recall what we said at the beginning. The Mass is an act, and an act of worship, and worship is a showing forth by word or by sign united, of the glory of God and the honour due to Him. The Ceremonies which, when we first spoke together, you confessed puzzled you, all have that for their meaning, the grandeur of the God whom we are honouring. Are candles lighted, they are in honour of the great King; is incense waved, it expresses worship and prayer, curling up before God's throne; are grand dresses worn, it shows the brightness of holiness with which they should come arrayed who

approach God's throne; and expresses also the awfulness of the act which those are doing who stand before Him. Now Latin is a dead tongue, signs are never a dead tongue and mean the same whatever speech is spoken and is heard by the worshippers.

"Explain to me by an instance."

The Holy Scriptures are twice read in the Mass. The second time that they are read, the Church carries two lighted candles one on each side of the sacred volume; and before the deacon begins to read he incenses it; nor does he exactly read but sings to a chant, and when the chant is finished, the book is carried to the priest who is standing at the altar, that he may with reverent affection kiss it. Now all this has not been done the first time the Scriptures are read; why not?

"Will you tell me why not?"

Because the first portion of the Scripture was not from the Gospels, the second was from the words of God Himself or words immediately speaking of His life. You will notice that in this I have included the chanting among the Ceremonies, and S. Augustine would approve of this for he speaks of the emotion which he felt at hearing the chants of the Church; and the grandeur of the Church's singing is part of the effect which the Catholic Service has upon most men who hear it. It is, then, by the providence of God that the words of the most solemn act of worship are sung in the most musical of languages, and in the most musical pronunciation of that language to the grandest music whether we think of the old or newer music of the Church. And so, even in a matter so small, have the interests of the Church been provided for. Now, then, you have your guinea.

SOCIALISM

The Catholic Church and Catholic Home

BY THE REV. JOSEPH RICKABY, S. J.

1. THE SORES OF LAZARUS

THE sacred rights of property—yes, but there is something even more sacred than property, the lives and happiness of mankind. It is an often proved thesis that property is an institution natural and necessary; a comforting doctrine to persons in easy circumstances. But these arguments for property are not the want of the times. Dives does not need them, and Lazarus will not heed them, not at least unless they be accompanied with a recognition of his grievances and a discourse of remedies for the same. The sacred duties of property, that is the theme to take up at present, even in the worldly interest of the propertied classes themselves. To parody a famous saying, property now is on trial. If the existence of Dives is a benefit to Lazarus according to the order of nature, then well and good. Dives may be converted, and maintained in his estate; but if his existence is a benefit to no one but himself, so much the worse for Dives in the time that is coming on earth.

Let us sit down and count if we can the sores of our modern Lazarus. His food is insufficient; he has been starved from childhood. Short allowance of milk in infancy (two pennyworth a week among five children); short allowance of meat; food generally in-nutritious, ill-cooked, and unwholesome. From bad food has come an unsound constitution and proneness to disease. His house is a coffin-home, close, fetid, deadly to health, and deadly to morality, by reason of the overcrowding. His work, when he had any, was unhealthy, done in a tainted atmosphere of dust and steam and effluvia of all sorts, from early dawn to sundown. But now he is out of work; he was shut out at the shortest notice, because his employer had gotten hold of a new contrivance that rendered men unnecessary, and so he was cast adrift, and he has drifted about for months, "doing odd jobs," from bad to worse, till now he is within measurable distance of a pauper's grave. Lazarus can read; he has had some education: he can think; and he does think the division of this

world's goods between himself and Dives desperately unfair: and in his weakness he growls to his comrades in misery, "We will right this injustice some day."

2. WHAT IS SOCIALISM?

The means of redress held out to him by the oratory, poetry, journalism, and organizing power of a very active propaganda, is a plan called "Socialism." It is one of those inconvenient names that mean different things to different people. Socialism carried to an extreme, involves a transfer, sudden and probably violent, of all capital to the State, and that apparently without compensation to the sufferers by the change. There is nothing to prevent a good Catholic, or any reasonable man, if he sees his way to it, advocating that the State should pacifically and with due consideration of vested rights, take up now this form of capital, now that,—telegraphs, railroads, gas, water, electric lighting, brewing, baking, building, etc., and making it a government or communal monopoly; and it is difficult to see where the absorption should stop; only let it be done gradually and justly. But there must be some limit. I am about to argue that Socialism in its extremest form, implying the extinction of private capital and private commercial enterprise altogether, would be a huge and intolerable evil, abhorrent alike to the pious Catholic and to every other rational human being. If this be so, it follows that there is danger in approaching too near, or coming on too fast towards this evil state.

3. FURTHER EXPLANATION

For the rest of this paper, whenever I speak of Socialism, I mean Socialism full-blown, unmitigated and extreme. It may take many forms; but as a fair sample, I take the details of Laurence Grönlund's *Co-operative Commonwealth* (London, Swan Sonhenschein). I am aware that many who style themselves Socialists would repudiate much of this work. To the extent of that repudiation I am happy to claim them as friends. But as it is impossible here to discuss infinite possible amendments, I must beg leave to confine my remarks to the one original proposal. That proposal at least is thoroughly Socialistic; and we want to enquire what thorough-going Socialism would involve. Socialism thus carried out means a posture of affairs in which a government of sheer democracy, just such as was proposed by Jean Jacques Rosseau, keeps in its own hands the whole of the capital, or producer's wealth, of the

country. The government is purely democratic. The people having manhood suffrage, make their own laws by their own direct vote, without Parliament or Senate, and hold the sovereign power in their own hands in such a way that all government offices are the people's creation, and all government officials their nominees and bailiffs, removable at the will of the people any day they choose. The people collectively is sole proprietor, not of all the wealth of the country, but of all the wealth that may lawfully be employed for producing other wealth by means of buying and selling, or other contracts. A man thus may own the house he lives in, the coat upon his back, the wine in his cellar, even the garden that grows cabbages for his table; but he may not hire hands to cultivate the garden, and then sell the produce; he may not build houses and rent them; he may not import wine for the market. The State will be sole landlord, sole manufacturer, sole owner of shipping and railroads and all branches of the carrying trade, sole exploiter of mines, sole practitioner of medicine (taking fees), sole educator, sole keeper of wine and spirit vaults, sole merchant, and sole retail dealer—in a word, sole capitalist. The only way to wealth for the individual will be his own personal labour; he will get nothing but the wages of his work. The utmost vigilance will be exerted to prevent his capitalizing his wages; they are given him to consume, not to produce with. He may produce for himself if he can, but not for the market. Whether he may hoard his wages and leave them to his family, is not quite settled; some Socialists say he may. It will be seen that there is no compulsion put on any man to work; but he must either work himself, or have worked, or beg, borrow, or steal from some one who has worked, if he means to live.

Under this system, mental labour will be rewarded as well as bodily. The work that feeds the imagination and ministers to the aesthetic taste will command a price, no less than the labour which supplies the necessities of life. Every one will receive pay who does work useful to the community, and no one else will receive anything. Skilled labour will be paid better than unskilled, not in proportion to the excellence of the work, but in proportion to the time that the workman, manual or intellectual, may be supposed to have taken in acquiring his skill; the apprenticeship will be counted into the value of the labour. Thus the value of labour will always be reckoned by time, the unit of value being the day of a labourer of average skill and diligence.

It is difficult to formulate proposals which crumble away in the act of putting them into definite shape and detail; proposals the

authors of which prefer to leave them vague and general; or if any one has come forward with a scheme more detailed than the rest, the others are sure to protest that they are not answerable for the absurd details of his addition. Hence the critic of such a Socialism has many questions to ask, to which he cannot get answers. He is obliged to think what answers are possible, and follow out each to see what it involves. No working-drawing, so to speak, of Socialism has yet been made by its architects. And yet some of them are bold enough to cry out for the demolition, sudden, violent, and total, of the present edifice of civilization. Before a man consents to have his house tumbled about his ears, he may well insist upon inspecting precise and accurate plans of the new palace into which he is invited to migrate.

The unanswered questions to which I refer appear in a case like the following. A father and five sons are living at Yarmouth in the year One of the Socialist Commonwealth. They have a boat and catch herrings. Are the herrings public property? Not so long as they serve for mere domestic consumption; they are only consumer's wealth. But what shall they do with the herrings that they have more than the family can eat? Cure them of course, but it is possible to have a super-abundance even of red herrings in a house. May they barter them for bread, for clothes, even for the wages which other men get for doing government work? If so, they can afford to withdraw altogether from the State Co-operative Society, do no government work, and draw no government wage, but produce for themselves and exchange products with the government, thus becoming not a subordinate but a collateral producer. Many families, and associations of persons not united by ties of blood, would thus prefer to live. But are not these private enterprises the disruption of Socialism, bringing to nought its golden promise, "All private employments public functions?"

Again, when our fishermen have prospered in their craft for some time, they will start another boat, and man it with hirelings. One day the family boat and the hireling will go out together. Another day the hireling will go alone. On the next, the hirelings will man both boats; the father and the five sons will stay ashore, and lo, the capitalist. To prevent such an unhappy reversion, it may be necessary to institute a gild of fishermen, who alone shall have the monopoly of selling fish. In like manner, a joiners' gild, a tailors' gild, a shoemakers', a masons', and so of the rest, even a physicians' and a schoolmasters'—every trade and every profession to form a gild, and that gild to have the monopoly in its own sphere.

This is what some Socialists actually propose. This institution settles a further question as to the disposal of the profits of labour. There are two kinds of labour, storable and unstorable, or productive and ministrative. The former is such labour as making a coat, or writing a book; book and coat can be stored up until there is a demand for them. Ministrative labour is illustrated by a surgeon lancing an abscess, or an usher teaching a class. The maker of a coat, then, will take his article to the gild stores, and receive his pay thence, if he be one of the fraternity; otherwise he will not be authorized to make coats, except, if he chooses, for his own back. The gild will sell the coat. The writer of a book will take it to his literary gild, and they will pay him according to the number of days which they think it would have taken an ordinary man amongst their number to have written that work. But the surgeon and the school-master have no work to take to their gild: who then shall remunerate them? If they pocket their fee according to approved modern practice, they, like the fishermen we spoke of before, will not be members of the Co-operative Commonwealth. They will be working on their own account. It appears, therefore, that the patient or the pupil must carry his fee to the gild of physicians, or the gild of preceptors, and the gild will pay their man for doing so many days' work.

Every gild will manage its own affairs, subject to the central control of the State—that is, of the whole people in meeting assembled. The State will fix, from time to time, a prescribed limit of production for the productive gilds; how many tons of coal shall be raised, how much wheat grown, how much cloth woven, and the rest. This the State will be able to do by employing a school of statisticians, whose forecast will be received with deference by the people. Sometimes it will be necessary to order a large transference of workers from one gild to another. In this system it will be observed that whoever buys anything, buys it of the State, that is, of some gild over which the State has plenary dominion and control. The State, in like manner, buys all the marketable labour of the individual. The State, having full power over the individual, will always have an escape from bankruptcy demanding his labour at a lower figure.

For the whole people to form one sovereign legislative assembly, the State cannot be very large. Nations will be resolved into myriads of sovereign cities or communes. These cities may federate together for mutual protection. Some Socialists, however, are opposed to the idea of federation, as infringing the liberty of the several component States. Some indeed go so far as to wish to get rid

of the State itself, as barring the free action of the individual. But these are madmen.*

Socialism, to be successful, would need to embrace the civilized world. Otherwise the threatened capitalists would hasten to transfer their wealth to countries where private capital was still allowed. It might even be worth while for some State to stand aloof from the Socialist movement, thus to grow rich at her neighbors' expense. No doubt, the Socialist world would make war on her; but one large well-centralized power stands a good chance in a contest with a legion of petty municipalities, especially when fed by their malcontents.

Would it be lawful in the Socialist State to agitate for a reversion to the capitalist system? Mr. Bradlaugh was told that it would not, and turned away disgusted at the thought of not being permitted to advocate any change in the established order of things. Perhaps some Socialist might have the confidence to reply that the question might be brought on, but that the majority would be too well pleased with their existing constitution to dream of retrogression. Who so mad as to forswear happiness? But they will be happy as men can be; so we are told.

4. SOCIALISM A ROMANCE

Still, man fell from Paradise, and might fall from Socialism. And it yet remains to see whether the Socialist State would be a paradise or a pandemonium, a heaven or a hell on earth. That will depend largely—chiefly, perhaps—on the spirit in which it is worked. But we must consider whether the institutions are such as, taking man as he is, are likely to be worked in a good spirit. The first advances of State Socialism were made more than two thousand years ago. They were confronted by one of the keenest practical intellects that ever lived, with this emphatic condemnation:

* The first number of *The Anarchist*, March, 1885, published by the International Publishing Company, 35, Newington Green Road, London, N., opens with the following editorial: "*The Anarchist* is a journal of anti-political Socialism, and its mission is to advocate the abolition of the State... It will proclaim the sovereignty of the individual, and aim at self-governing social organization. It will assert the right of private judgment in morals... It will attack the tyranny on the part of the majority in regulating the actions of any minority whatsoever. It indignantly denounces the coercive force of numbers." Elsewhere it observes: "A proof of the inefficiency of Collectivism lies in the fact of the recent 'split' of the Democratic Federation. This is what must of necessity always happen until the State Socialists get transformed into Socialists of the Anarchist platform, which is ultimately inevitable." I have looked carefully at *The Anarchist* to see whether it is not the work of some insidious capitalist resolved to out-herod Herod.

"This style of legislation wears a good face and an air of philanthropy. No sooner is it heard than it is eagerly embraced, under the expectation of a marvellous love to grow out from it between man and man, especially if the proposer goes on to inveigh against the evils of existing institutions, setting all down to the want of a community of goods. These evils, however, are due, not to the want of a community of property, but to the depravity of human nature. For experience teaches that disputes are far more likely to occur among people who possess property in common and live as partners, than among those who hold their estates in separate tenure. The life proposed appears to be altogether impossible."*

There are a great many minds who are unable to withstand a brilliant picture set before their imagination. Their intellect is fascinated, their reason dazzled: they take what is set before them without argument, and hold it in spite of argument; it is so airy, so romantic, it must be true. Socialism has made way under this advantage: it is a charming Utopia on paper. Another thing in its favour is the undeniable wretchedness and inhumanity of the capitalist system in its present working. A third point is this: Socialism is but an exaggerated estimate of a force that is destined to alter, very much for the better, the whole face of the commercial world, the force of co-operation. Now there is no more foolish principal to go upon in either politics or morals than this, that because a thing is good, any amount of it must be good. We may have too much of a good thing. Socialism gives us a great deal too much of co-operation, as I hope to prove.

5. POLITICAL DIFFICULTIES OF SOCIALISM

The first difficulty about the scheme is a political one. Pure unmitigated democracy is to Socialism the very breath of its nostrils; for if the State owned all capital, and privileged classes ruled the State, where would the workman be? But pure democracy is a very hard government to work. There is no instance in history of its working over a large area and for a long period of time. But the area of government duties in the Socialist State would be very large indeed. Not only would it include all the functions of government proper, as at present carried on, but likewise the supreme management of business throughout the country. To be sure, those functions would be simplified by the absence of competition, but even in

* Aristotle, *Politics*, 2, 5.

their simplest form the administrative duties would be enormous. The State might have armies of clerks to work for it: moreover, the several gilds, as proposed above, might each conduct their own affairs; but there would always remain the appeal to the general assembly, an appeal that would be made continually. The assembly, unless it were willing that the government should pass into bureaucracy and oligarchy, would exercise an active and meddlesome supervision over the gilds and their officers. It would be a body huge and unwieldy, established on the principle of a vote for every man, and every man one vote. Obstruction would flourish there rank and impassable, like the growth of an Indian jungle. The labour of legislation would supplant the labour of production. The people would be voting supplies when they should be working for them. To "run," as the Americans phrase it, the Social Democracy, there ought to be, as there was at Athens and at Rome, one set of men to work as slaves, and another set to legislate and adjudicate as citizens.* Thus only would there be shoulders broad enough to bear the immense burden of sovereign and proprietary right combined, which Socialists wish to devolve upon the sovereign people.

We are told in reply that the General Assembly, in Socialist times to come, will consist of people so highly educated, so wise to discern their own best good in the good of the commonwealth, so very unlike all people within our experience, the British House of Commons included, that there need be no fear of obstruction, over-legislation, partisanship, or any other of the infirmities that have beset popular assemblies in the past. In other words, we are requested to discard all the lessons of history in judging of Socialist proposals. By what other canon is it possible to judge them except the experience of the past? "What is it that hath been? The same thing that shall be."

The popular favourite, the Cleon, Gracchus, or Gladstone of the hour, is an incident of all democracies. Peoples have their favourites as well as kings. The favourite of a Social Democracy would be a very formidable personage. The lives, liberties, and property of all would be in his hands. It is the way of the multitude in politics to overlook principles which they cannot understand or see the application of, and stand by persons who excite their enthusiasm and sympathy. To these persons they blindly commit the management

* Rousseau was shrewd enough to see this. He says of the Greeks: "Des esclaves faisaient ses travaux: sa grande affaire était sa liberté... Quoi! la liberté ne se maintient qu'à l'appui de la servitude! Peut-être. Les deux excès se touchent" (*Du Contrat Social*, iii. 15).

of concerns, as the *roi fainéant* of old Frankish times left everything to his Mayor of the Palace; or as our large-tongued James committed himself and his kingdom to "Doggie Steenie." *We want Beaconsfield*, or *We want Gladstone*, is the only cry they understand at an election. But this devotion to what our forefathers in Cromwell's time called "The Single Person" looks ominous for popular liberty. If ever in the Socialist State a Fighting Gild—in other words, a standing army—shall rise up by the side of the other gilds, the people may find some day that they and all their capital have passed into the ownership of a military despot. Seneca wrote in the reign of Nero: "All things come under the imperial control of the prince, but they lie under the ownership of individuals." The end of the new commonwealth may be that all things are Caesar's. Ere that consummation is reached, faction-fights between contending rivals for popular favour will have rent the republic.

6. MORAL DIFFICULTY OF SOCIALISM

So much for political difficulties. They have been the difficulties of democracies in past times, and Socialism will not be exempt from them. Rather, as being the most democratic of democracies, it will experience them in an aggravated form. There remains a moral difficulty peculiarly incident to the constitution we are now considering. The only source of private wealth here will be wages. That is to say, wages will be the only lawful source: but it is not to be expected that the greed of having, and the dislike of working, will be extinguished in the heart of man. On the contrary, when wealth by the force of law and public opinion is made a mere thing to squander and enjoy, men will first scrape together a little wage, then quit work altogether and spend their earnings wildly; then come back with less inclination than before to work, agitate for higher wages, abuse their foremen, rant and cabal in the Assembly, steal the wages of a more industrious neighbour, embezzle the gild-money: or they will borrow at usury, as gamblers contract their debts in disregard of legal sanction, from some canny workman who will let them have part of his wages for a consideration. Men will have no great concern to hoard up wages for their children; for the State will take the child almost entirely off the parent's hands, and provide a career for him. Saving money for commercial gain is certainly not the noblest motive that a man can have for suppressing his spendthrift and riotous appetites: yet it is a motive, and one which poor humanity can ill afford to lose. That motive is flung aside and lost by Socialism.

7. THE PROLETARIATE

There is an ugly foreign word, unknown to our fathers, that Socialists now use as a watchword, the Proletariate. It means the people who have nothing but their labour to live by, and who give birth to children as poor as themselves. Socialism promises to be the enfranchisement, aye, the enthronement, of the Proletariate. But Socialism once established would witness the speedy development of a Proletariate within the Proletariate thus ennobled and crowned. In the days when the workmen are to have all, and all are to be workmen, there will grow up in the vitals of this new society a class of drones, of workmen who have gone to the bad; degraded, debauched, and dissolute creatures, whom no gild will employ, and who have no mind to belong anywhere where work is to be done. People like these—"stinging drones" Plato calls them—are, in countries like England and France at present, systematically coerced and kept under by force, the doing, Socialists say, of the *bourgeoisie*. But in the new republic to come they will be emancipated, on the principal that one man is as good as another: so they will sway from side to side like unsecured cargo in the hold of the political vessel. Their votes in the Assembly will be bidden for by the political adventurer, the Clodius of the future: one day they will shout for a Clodius, and another for a Caesar. This is the revolution that is preparing in the womb of the Revolution itself.

It may be said that Socialism will disfranchise these drones, every man that will not work, and treat them as criminals. But that would be to make labour obligatory, an intention which at least some modern Socialists disclaim. Besides, once disfranchisement sets in, many may be found to deserve it.

8. THE IRON LAW.

The right and left arm of Socialism in argument are Karl Marx's Theory of Value and Lassalle's Iron Law of Wages. We will deal with the Iron Law first. There is a certain level of wages, the lowest that is sufficient to enable a workman to live and work, and leave children behind him to go on working when he is dead. If wages sink below this level, numbers of workmen die: and the scarcity of labour in the market brings wages up again to their normal level. If that level is exceeded, more children are born to working people, and more live: thus in time the labour-market is glutted and wages sink. The conclusion is that, as things are, the lot of the labouring classes can never be permanently improved: they and

their children have nothing to hope for but a bare subsistence: they are iron-bound in toil and penury. Whence the further conclusion is drawn, that the labouring classes must break up the established order and the distinction between labourer and capitalist.

The Iron Law professes to state things as they must be. The first verification of such a statement is by comparison with things as they are. The law lays it down that, speaking generally, it is impossible for a workman to raise himself above his position, or for a workman's child under normal conditions to come to be better off than his father. But *workman* is a generic name like *animal*: there are workmen and workmen, animals and animals, one species above another. Thus the son, remaining a workman, may yet belong to a higher grade than his father. There are more instances of this than the Iron Law will allow: more instances, too, of workmen becoming capitalists in a small way. But, it will be said, the generality of workmen do not rise; and for one that rises, there are two that sink into destitution. It may be so, in bad times: but the fact of many bettering themselves proves that Lassalle's law is overstated.

Lassalle's estimate of the growth of population has also been challenged. There are notoriously more births among the indigent than the well-to-do classes. But if we count, not births, but the increase of able-bodied men and women, and they are the people to work, it does appear that such increase is promoted by increased comfort. True, there is the school of Malthus and Mill at hand, recommending to the prosperous workman the preventive check. But I have no mind to turn Lassalle's flank by that means. One good point about Socialists is that they generally abhor it.

A more valid objection is the very loose meaning assigned to the term *bare subsistence*. If the term is taken literally, the law is in contradiction with manifest facts. Hard as is the lot of thousands of working-people, and miserably insufficient as is their pittance, still it cannot be pretended that the average working-man and his family live on the very brink of starvation. Understand by working-man here all who are in any way living on wages, for the Law must apply to all. Things are not so bad as that. Socialists themselves explain that what they call bare subsistence must be taken with a certain latitude. It includes more in Queen Victoria's reign than it did in Queen Anne's. It means more for an Englishman than for a Coolie. So the term may be stretched until it comes to signify quite a comfortable existence; and when that limit is reached, the workman need no longer complain of the Iron Law. It depends in some measure on the workmen themselves to keep wages up to-

wards this limit. This has been the object of the Trades Unions, an object not unsuccessfully pursued. There are always two limits to wages, a superior and an inferior. The superior limit is the utmost that masters can afford to give; the inferior is the least that workmen can afford to take. If the superior limit is past, the master closes his business: if the inferior limit is not attained, the workman dies of slow starvation. Where labour is very unproductive, the superior limit falls down upon the inferior: where the productiveness of labour generally is very great, the superior limit rises high above the other. That is the workman's opportunity. Then let him combine with his fellows to ask a high price: the master can afford it. Then he may live and flourish, and snap his fingers at the Iron Law.

That Law, then, contains a considerable exaggeration of the facts between master and workman as they are, and still more, as they might be. The Law is framed upon a view of labour that capitalists sometimes take, and yet a most mistaken and pernicious view. The view is this. Suppose I have two workmen working for me for five days in the week at £45 a year each. I find that I can get Coolies to do the work at £30 a year each. I am supposed to be doing the ordinary and correct thing in discarding my previous workmen and taking the Coolies. The principle that I act on here is that of buying my labour in the cheapest market. The principle works very cruelly for the labourer. It is indeed an Iron Law binding him to misery. I hope to show at greater length hereafter that it is a false principle. There is an essential personal relationship between master and man; they are not like buyer and seller in a shop. The master does not clear his conscience by paying his man a minimum competition wage, and doing no more for him. But of that anon. Meanwhile the matter of the Coolies is worth pursuing. Suppose I act on higher principles, and retain my workmen at £45 each; but my neighbour employs Coolie labour: the consequence is that he can offer his goods in the market cheaper than mine. I cannot expect the purchaser in the market to buy otherwise than by cheapness, where quality is equal: there is no personal relationship between him and me. Thus I lose by my virtue, or rather, by the want of similar virtue in my neighbour. The remedy seems to lie either in the Coolies combining with the other workmen to ask one price with them, or in Government protecting its own workmen, and keeping Coolies out: though that is hard on the Coolies, if they are to starve at home. The combination among the workmen seems best. But then high wages mean long prices: thus the loss in any case seems ultimately to fall on the consumer, that is the workman himself.

Bread, for instance, will be dearer, if agricultural labourers are to be better paid. If the workman himself needed to purchase every sort of commodity that he helps to produce, he certainly would lose as purchaser at higher prices what he earned as labourer at high wages. But the workman needs perhaps hardly more than one in ten of the various sorts of the things on which his labour is spent. There are endless articles of luxury that he never need buy. The increased price of these articles would be no loss to him. On such articles he would have the gain of increased wages without any counterbalancing loss. His profits in this way would enable him easily to meet the somewhat increased prices of necessaries, an increase which for various reasons would not, or need not be, at all considerable.

9. KARL MARX'S THEORY OF VALUE

But the right arm of Socialism, as I have said, is Karl Marx's Theory of Value. He presupposes the distinction between worth, or value in use, and value in exchange, or market-value. The *worth* of a thing is the esteem which its possessor has of its utility to him. Thus the convenience of being ferried across a river, thereby saving a seven miles' walk when I am short of time, has a worth in my eyes equal perhaps to £1. The market-value of that same passage, the ferry being a public one, is 1d. Value in exchange is measured by the commercial price of any article, or of a service rendered. Henceforward, when I speak of value, I mean value in exchange. Karl Marx, then, reasoned thus. The value of a commodity, he said, is the amount of human labour that has been put into it. Take, for instance, a regimental coat. There was, to start with, a sheep, a work of nature; but the shepherd laboured to rear and feed it, and to shear it: there was the carriage of the wool, the dyeing it, the manufacture of it into cloth, the tailoring. There has been large use of machinery in these processes, but the machines were made by man. The value of the coat is all this labour added together, all the human labour that such a coat involves. Moreover, Marx goes on, the value of labour—the labour of labour, he might put it—is the time it takes a man to do it. Thus the value of the coat is the amount of man's time that has been spent in making it. It is obvious to object that at that rate the slower the workman, the more valuable the work. Marx replies that by time we must understand the time which an average workman would take over the task.

I waive for the present another objection with Marx's reply to it, and proceed to show how this theory is pursued to the destruction

of capital. Suppose we have before us a consignment of five thousand regimental coats, fresh from the premises of Messrs. X. Y. Z., military tailors and outfitters. The coats are of considerable value: that is, they represent not a little of man's time spent in making them. Who created that value? The men, it is answered, whose time and labour has been spent, and is contained as it were *jellified* in those coats. But who are these men? X. Y. Z.? Not a bit of it. Y. and Z. are away perhaps boating on Lake Lucerne; and X. has not been on the premises more than two hours a day, and has never laid a finger on the coats in any stage of their manufacture. The men who created that value are other workmen going before, and finally the workmen or "hands" of Messrs. X. Y. Z. But now who will pocket the price, the equivalent of that value? Messrs. X. Y. Z. will take it, and divide into three portions. With one they will pay for the raw material and machinery: one will be paid to their workmen as wages: the third portion, not the least of the three, they will put into their own pockets, and on it live in luxury, doing no work, creating no value, but consuming the lives and devouring the labours of other men. Messrs. X. Y. Z. are capitalists. That third portion which they take to themselves, is termed "surplus value." Karl Marx proposes to abolish Messrs. X. Y. Z., and distribute that surplus value among the hands that created it, the workmen.

It is time to go back upon the objection that we waived just now. A carver in wood spends his time in turning out wooden imitations of cakes of Brown Windsor Soap. In ten days, working eight hours a day, he has turned out two hundred of these wooden tablets. No ordinary carver could have done the job in less. The man goes about to sell his products and can find none to buy them. In vain he relates how long he took to make them, and babbles of labour-jelly and Karl Marx: the public will not have them. They are no use. This brings Marx down to saying that by labour he means socially useful labour, or what society esteems such. Here is a vast alteration of the theory. Value, which had been all reduced to labour and time, is found to contain a totally different element, social utility. So the value of labour itself is not the mere labour and toil of it, not the mere time that it took, or would have taken an average man; but the issue or outcome of the labour to society is an important factor in its value.

It further appears that there are various orders of labour, some more useful to society than others, and therefore more valuable, time for time. In other words, we must consider the quality of labour, not merely the quantity. The attempts to reduce labour of high quality, or the best skilled labour, to quantity by referring it to

the time spent in education or apprenticeship, is futile and absurd. Lord Wellington drove the French out of the Peninsula in something like three or four years: how long would it have taken an ordinary soldier, with Arthur Wellesley's education, to do the like? How long would the Duke of York, of Walcheren celebrity, have taken to do it? As in war, so in medicine, literature, engineering, politics, business management, art, there are men whose labour is quite incommensurable with the labour of their fellows. There are born aristocrats, a nobility of nature's own creation. And there is every grade of quality between one man's labour and his neighbour's, the difference arising partly from natural endowment, partly from advantages of position. Thus the little finger of Caesar or Crassus is thicker than the loins of Dromo: half-an-hour of Caesar's thought does what Dromo could not do in weeks, perhaps not in centuries. So blind, so misleading, so outrageously neglectful of the facts, is this conceit of reducing all value to labour, and all labour to time.

To return to Messrs. X. Y. Z., their "hands," and the regimental coats. These coats are valuable, not merely as representing a certain amount of labour, but as being tolerably well adapted to meet a public need. But who thought of adapting them? Who foresaw the need and was forward to meet it? Who set up the machinery, improved and perfected it, brought up the raw material, got together the workmen, inspected and controlled them? All this is the doing of capitalists, not of the hands. It is not hand-labour, but it is labour of the highest social utility. Unless this be done, all the labour of the workmen is of no use at all, and has no value. So I have seen four horses dragging a load of timber up the slope of a hill, straining and bending to the weight, and by their side at his ease walked a man urging the animals with low cries: the horses carted the timber, but the man carted it too, the former as physical causes, the latter in the way of mental and moral causation; and as the man would have been helpless to move the timber without the horses, so the horses without the man could never have carried it to any good end. But it will be urged, the capitalist is a man and the workmen are men too: the workmen then may replace the capitalist. Not if they continue to be workmen, that is, hand-labourers. You cannot have every one working with his hands. There must, as Socialists allow, be directors, statisticians, managers, whose work is mental, not manual; there must be men set aside for mental labour, as others are made over exclusively, this to one, this to another narrow province of manual labour. The labour and use of capitalists, and the value they create, are proved by the vast bureaucracy which Socialists are

compelled to think of instituting in order to replace them. It is no more fair to deny the capitalist his profit, and call it unjust gain, because one has imagined a contrivance to work his stead, than it would be fair of a capitalist to defraud his labourers of their wages, in view of a dreamy vision of machinery to come whereby he shall no longer need them. The present actual creator of social utilities is to have his reward in the present; the coming man may look for his at the justice of future generations.

It is only fair to X. Y. Z. to observe that they do not spend all the so called surplus value in living riotously: that is what Socialists advise workmen to do with the said surplus, when it comes to be distributed amongst them. But X. Y. Z. capitalize great part of it, and provide for work and production to come. Their investments are not always judicious, it is true; but it is generally better to invest than to squander. More production means of itself higher wages; and less production, lower wages.

Pressed by arguments like these, Socialists sometimes change their key, and tell us that at any rate Messrs. X. Y. Z. are wonderfully well paid for their personal contribution to the value of their goods. As one puts it, "half the cake is a pretty dear price for over-seeing its baking." But how many capitalists get half the cake, or a net profit equal to the sum of wages and other working expenses put together? Perhaps there ought to be higher wages; certainly the capitalist has other duties to his workmen besides paying them their wages; but it is a law of nature, from which even the Socialist Commonwealth will not be exempt, that the superintendent be better paid than the journeyman baker.

Under the direction of intelligence, labour has vastly increased the wealth of the world, an increase which Socialists are never weary of enlarging upon, while they forget that it is due, not to common labour merely, but also to the intelligence of the capitalist setting common labour to work under advantageous conditions.

10. THE UNPRODUCTIVE RICH.

Beaten out of their first position, Socialists take up this second and stronger ground of attack. "Granted that some capitalists can rightly claim a reward as producing causes, for example, a gentleman farmer, or the managing partner in a factory, or the lessee of a coal-pit, what shall we say of the young nobleman, who owns this pit and half-a-dozen others, and who is lounging about Pall Mall or Rotten Row, with less knowledge of coal than a housemaid, and

(with less brains than four-fifths of the miners? What can we say of him but this, that as owner of capital he is a capitalist, but by no means a producing cause?"

Personally, of course, he is not a producing cause, though his money is. But what good comes to society of his having that money and that exemption from all personal labour of production? Why this, that such sinecures are the prizes of the intellectual labour that is thrown into the work of production. The managing partner, and the coal-pit lessee aforesaid, toils and moils in the hope that, before the evening of life, he shall have reached an opulence which shall enable him to spend the rest of his days exempt from the labour of producing, and moreover to hand over his store, undiminished by his period of rest, to his children. His ambition is *to found a family* in wealth. He works that his posterity may not have to work as he does. An ignoble desire, you say: but a potent moral cause of production.

This second and further good comes from the existence of a class of unproductive capitalists, that society has available an array, as it were, of pensioners, who can, and who as a class do, undertake and perform a mass of ministrative duties. Of this class are our Cabinet Ministers, and our higher Public Service generally, our clergy, authors, scientific investigators, musicians, artists, poets, the men who refine our taste and brighten our lives. Society exists not for consumption alone, nor for consumption chiefly, and quite as little for production alone. Socialists, who are fond of the fable of the Belly and the Members, may remember that some organs in the body minister to higher purposes than those of nutrition and reproduction.

The class, then, of unproductive capitalists is valuable to society. The drones, who are found in this class, as in every other class, and well-nigh in every family high and low, should be induced to such labour as they are capable of by public opinion. There is no harm trying to render their position uncomfortable, even by law, if that can be done without destroying greater store of good than they at present idly consume. For example they may be taxed in proportion to their laziness and their luxury, if need be: but they are not a reason for overturning the whole Social Beehive, in the hope of building up the comb afresh on unnatural lines of Socialism.

11. THE HEALING OF LAZARUS.

The first prescription, then, for the healing of the sores of Lazarus is: Send away the quacks. They are only going about to heal

mischief by mischief. But the sores remain, and we are ~~not men if~~ we can look upon them and not burn to find a remedy. There is indeed a school of physicians, who have watched Lazarus' case for years, maintaining that his sores will heal in time of themselves, if left alone. These are the *laissez-faire* school: their one panacea for all the ills of humanity is Freedom of Contract. Perhaps these gentlemen also had better be bowed out of the sick room, to try conclusions in the open air with their foes the Socialists, even though freedom of contract does suffer somewhat by their absence. There is a growing *consensus* of doctors and lay folk about this case, that "something must be done."

There is no lack of remedies proposed. Temperance, Thrift, Emigration, National Insurance, Co-operation, Profit-sharing, all have their advocates, all are good in their way, none of them is all in all by itself. I have yet another remedy to add. It is not Charity, as that word is commonly understood in England. The science and art of almsgiving must be studied and practised by charitable societies for the relief of the sick and wounded in the battle of life, who cannot help themselves: but we do not want all the working classes on the sick list.

We must contrive to have fewer sick and wounded, by giving the workman a better chance of doing a stroke for himself. He has higher claims than those of charity on his employer. There is a virtue which the old schoolmen called *piety*: we might English it *family-feeling*. It imports the habitual love and care which the members of a family ought to have one for another. Family is from the Latin *familia*, by which the Romans understood all who were under the *paterfamilias*, namely, the wife, the children (called *liberi*, or free subjects), and the bondsmen (*servi* or *famuli*, literally the *doers*, or workers, whence the name *familia*, from *facio*, I do). We need to have the principle recognized, that workmen are part of the family of their employer; understanding *family* in this wide Roman sense: that he is their *paterfamilias*: that between him and them there exists a personal relationship, the observance of which is matter of the virtue of *piety*. Now *piety* is a virtue that binds with a closer tie than justice. It is justice to give to another his own. Justice supposes two terms, the giver and the receiver, mutually distinct. Therefore no man can be just to himself, strictly speaking. Nor does hard, fast justice run between those who are in some sense identified as one moral person, as between father and son, husband and wife, master and servant. This is the teaching of Aristotle. If the father harms the son, or the master the servant, he harms himself, a more

wicked piece of mischief than is injustice done to a stranger. This was the personal relationship, the family connection between master and man, recognized in theory at least in the ancient world, where there were slaves; recognized in the middle ages as the relationship of lord and vassal; and most cruelly discarded in modern times by the substitution of the conception that finds expression in the terms *employer* and *hands*.

The amendment of principle that we need will appear from the following facts. One end of London exists in order to manufacture for the convenience and luxury of the other. During the season, certain articles come to be in special request: not that they are necessary at all, but wealthy people will have them, it is the fashion. Within easy reach of the places where such goods are manufactured, poor people crowd together in rookeries; they must crowd, for the accommodation in that neighborhood is limited, and they must stay in the neighbourhood to take advantage of such sudden demands for work. They get the work at literally a starvation wage. Girls are found earning from 4s. to 7s. for a week's toil. Children get 2½d. for making a gross (144) match-boxes. Then there is the rent of the rookery to pay, a fourth or even a third of the earnings. No wonder there are Socialists. However, the work is done; the manufacturer gets his profits; the West End shop looks gorgeous, thronged by the wives and daughters of the nobility: and the hapless workers, no longer wanted, are cast off to look for another job. Yet their employers have hearts of flesh; they hand in a handsome subscription every Hospital Sunday; they will pule and whine over the cruelties of the vivisectionist and the mewing of distressed cats. It is only their own flesh and blood, on whose labour they live and thrive, that they think nothing at all about, beyond calling for them when they want to get work out of them, and paying them their paltry wage. There is no family-feeling here, no care to inquire where their work-people live, no visiting them, no personal knowledge of them, no care how they subsist. If this is strict justice, at least it is not piety. It is hard to see how these employers satisfy their obligations before God. One day they may discover that what was wanted at their hands was not Bibles for Honolulu, but a father's care for the men, women, and children who toiled to make them rich.

The bond of family must be strengthened, and the sphere of duty of the *paterfamilias* enlarged. It is the depreciation of family ties that leads up to the rankest State Socialism. To that goal our large Companies, with their agents and "hands," are unconsciously tending. But the tendency may be arrested, and even Companies be-

come paternal, by wishing it, and by delegating to their various agents in command of their work-people the office of a father, not without support of course from the Company's purse. Thus a station-master might be responsible for the Company's servants employed under him, not merely as touches the Company's interest, but for their individual well-being, short of fussy interference, for there is excess in all things. *

It will be said that this taking of workmen within the family circle will mean their employer spending money on them over and above the wages that he pays them. A frightful supposition truly! Horrible to think of obstacles being thrown in the way of the amassing of wealth! Perhaps the selfishness of the master may find comfort in the Aristotelian teaching, that he who spends on his work-people, that is, on his family, spends on himself. Perhaps he may reflect that his men will work to greater production, by being better fed, better housed, less brutal, less immoral, and more loyal to his person. After all, there is something beyond mere breath in the "For he's a jolly good fellow." I fear, however, that the employer who starts this objection has but a poor idea of the end and purpose of money-making. Either he regards it as a means to enjoyment and ostentation, or as an end in itself. In either case he is a selfish man, a plague and embossed carbuncle in the flesh of society. Capitalists of this mind—sober, respectable men as they are reputed to be—are to blame for the present and past misery of our labouring population. If no capitalist is possible except money-grubbers like these, it is waste of words to argue against Socialism: the Socialists are right, and Capital stands condemned. The true end of money-making is for the good of the man's own family, whereof his workmen count for part, for the good of his native city or district, and for the good of his country. Whoever does not appreciate the motto, *Non sibi sed patriae*, is unworthy of a high position amongst mankind.

But in these present evil days at least, it will be urged, it is all that the masters can do to keep out of the bankruptcy court: if they spend any more on their workmen, they will be clean ruined. One

* "It is a good investment in a money point of view, but far more in other ways, for a railway company to provide houses for its station-masters, porters, plate layers, and signal men. A company in good credit ought to be able to build houses more cheaply than other people, and can afford to let them to its servants at a lower rent than people who build houses merely for profit; and it is much to the advantage of the company to keep their men together, giving them an interest in the company both while at work and when off duty." *Railway Appliances*, by Barry (*Text-books of Science*) pp. 190-1.

thinks of Macduff's keen inquiry, "Dost thou say all?" All these cotton-spinners who rent the parks of decaying noble-men, all these provision-dealers who dress their wives in diamonds, all employers of labour who find money to fling away in the extravagances of the London season, who yacht in the Mediterranean, and fish in Norway, and buy up art-treasures in Italy—all will be ruined by an increase of attention and expenditure bestowed on the poor who are the props of their fortunes! There certainly are capitalists whose backs another straw would break, and who are not now in a position to treat their workmen handsomely: these petty potentates in due course of nature must perish from the ranks of Capital. It is much more certain that they will perish than that their wealthier brethren will awake to a sense of their duty. The times are unfavourable to small undertakings. Too many moneyed men have taken up the position of employer, attracted by the profits, and not thinking of the responsibilities; now the profits are gone, and they must go. The burden of employership must rest on broader shoulders.

Hobbes, in the frontispiece of one of his works, exhibits the bust of a human figure, whose head, breast, and shoulders are made up of men packed together. We may take this for a figure of a Co-operative Society. Co-operation may open a great future at once to the small capitalists and to the working-man. It has certain drawbacks, notably the difficulty of getting good managers; still the cause looks hopeful. Even more hopeful still is Profit-sharing, which gives workmen a direct interest in the profits which their labour helps to produce. The effect hence anticipated is to make "industrial divisions vertical, not horizontal," the workman's interests being "bound up with those of his employer, and pitted in fair competition against those of other workmen and employers."*

Proposal has been made of a law declaring employers of labour responsible for the decent housing of their workmen. It has been suggested that Government and the railway companies should set an example in this matter of housing. The law were well made, if it would work. But I am not so much concerned here with laws as with those lines of natural duty which are the guide of all wise legislation. This, however, may be said, that we must not have over much fear, by hampering capitalists, of driving capital to other lands. Capital can do nothing without Labour, and labourers, if they are wise, will stand

* Mr. Jevons, quoted in Mr. Sedley Taylor's *Profit-sharing between Capital and Labour* (Kegan Paul), p. 14, a book to read. M. Godin's publication, *La Familistère de Guise* (Familistère, Guise, Aisne), is a description of a notable experiment in the same line, for which the highest success is claimed.

together in agreement to work where they are treated as sons, and nowhere else.

It is undeniable that a closer union of Capital and Labour will give the capitalist what is called "a pull upon his workmen." The firmer every employer holds by the men whom he has got, and the more they approximate to a partnership with him, the more grievous will be a dismissal, and the harder it will be for a man once dismissed to find another master to take him up. He will be like a disinherited child. It is hard finding a second father. This will strengthen the hands of the capitalist, but it is only fair that he should find his advantage in the improved order of things as well as the workman. The system as worked at present is ruining them both. The gains of the capitalist will be an increase of authority and influence over his men, and work done with more intelligence, interest, diligence, economy, and care, more loyally, conscientiously, and thoroughly.*

Flattery of the lower orders is as base and mischievous as flattery of kings. It is plain truth to tell, and wholesome to hear, that the great multitude of the poor, who are always with us, have a choice to make, an alternative dictated by nature, between misery joined to independence on the one hand, and comfort along with dependence on the other. In the present deplorable state of society a third alternative widely obtains, to wit, abject misery and dependence conjoined. But if ever the good time comes when employers as a body shall take up an attitude of fatherly *piety* toward their men; shall abstain from gains, the outcome of paying a starvation wage; shall see to the housing of their people, shall visit them, know them, and be proud of their bright happy faces, as of the young olive-plants about their own table: if ever this shall come to pass, it can only be by the workman assuming a reciprocal attitude towards his employer, an attitude of respect, love, and loyalty, and a readiness to consider his master's opinions—in fact, obedience without servility and deference short of blind worship. The employer cannot be a father, where the employed will not behave like a son. A grown-up son, if you like, and emancipated from paternal dominion, but a son for all that, mindful of the Commandment, "Honour thy father." The old song must no more be heard, "I care for nobody," with its doleful

* In time, however, the dismissal of a workman may become so heavy a ban as to require a court of arbitration to pronounce it. In time too we may revert to the old Saxon rule, *no man without a hlaford* (lord); i.e., no labourer at a loose end, destitute of land and capital, and not belonging to any employer, or *gild* or *gang* of working men. Sudden spurts of work may then be met by contracting with the foremen of these gangs or gilds, or with other masters for the loan of their staff.

addition, "and nobody cares for me." The workman must put away at once the pride of independence and the grief of the castaway. Leo XIII. has said of the men of the present generation: "Nothing annoys them so much as obedience." The saying holds good for all classes. But working men must learn to obey as they hope to thrive. Alas! which is to begin first, the master's *piety* or the men's obedience?

12. AUGURY OF THE FUTURE.

It is presumptuous to prophesy, but one may hazard a guess as to distribution of wealth in the future. First, then, there will be large private capitalists, with or without profit-sharing. These will be incorporated frequently in wealthy companies. Small capitalists standing by themselves will grow fewer and fewer. There is too much fixed capital in such hands at present; they are unable to use it. Hesiod of old sang:

Small craft praise and admire, but stow thou thy wares in a large ship.

So it is, that trade is entering into waters where nothing will float but either large argosies or large flotillas. Secondly, there will be individuals of small means, half capitalist and half workman, banded together in common enterprises of Co-operation and Profit-sharing. Thirdly, most wonderful even of all, there will be large municipal or communal property, mills, mines, stores, land, and particularly workmen's dwelling-houses. Local government in those days will be vastly developed, and great part of the total taxation will be under municipal control. In that day, the working man will have the shrewdness to perceive, that it is much more his interest to have a potent voice in the management of municipal affairs than in the government of the empire. Municipal capital, therefore, will be fairly controlled by the workers: it will not be mere matter of *bourgeoisie* jobbery. The men employed in the corporation works will live in the corporation dwelling-houses. The liberal treatment they receive, so to speak, at their own hands, will compell all private employers and companies, if they mean to find men to work for them, to treat their workpeople well, and especially to see them well lodged. But this is Socialism? No, it is not. Socialism allows of no private capital whatever. I look forward in ages to come to see private capital and communal capital working side by side in amicable and advantageous competition, the presence of either operating as a corrective to the peculiar abuses to which its rival is liable.

English Socialists are grown greatly in love with the Post Office. They never tire of pointing to that institution as a model of excellence attainable in all concerns, once they shall have passed under State ownership. But the Post Office is a State concern abetting multitudinous private enterprises. State concerns may yet be multiplied, and private enterprises absorbed, it is difficult to predict to what extent, but experience does not warrant us in concluding that any branch of the public service will flourish, if private concerns are all merged in the commonwealth. Our experience is of public and private enterprise, or collectivism and individualism, flourishing both together and bearing fruit on the same stock. It is to be noted, moreover, that the Post Office is a monopoly which cannot be disturbed by American or other competition. The postal trade at least can never leave these shores while the inhabitants remain; and the artificial needs of modern life will never allow it to grow slack.

13. NEED OF MOTIVE POWER FROM ABOVE.

In considering this or any other sketch of arrangements contemplated, we must stand on our guard against what is perhaps the master delusion of Socialism; I mean the idea that any imaginable constitution of society whatever has virtue enough in itself to render oppression impossible. Happiness and good order do not spring from mere environment. Perhaps it is their habitual conversation in mills and workshops that helps Socialists to imagine that human well-being might be manufactured like any other product, could we only erect the requisite machinery. Give a man, they say, an interest in the interest of his fellows; let him find himself benefited in the common good; and he will remain indeed selfish as before, but his selfishness will work no harm, it will all turn to the good of the community. In being selfish he will be public-spirited. He will commit no crime against society, simply because he will be beyond the reach of temptation. How can a man steal, who abounds in bread? or commit adultery, where there is every facility for divorce? or be idle, when by wages he must live? or perjure himself, when he believes in no God? or commit murder, when every man he meets is his partner and help-mate? How indeed? Shrewd old Aristotle has an answer to the point, which I think worth quoting with some adaptation here:

"It is not only for the necessities of life that men commit crime, for which Socialists think to find a remedy in the confiscation of capital, so that people may not turn highwaymen for cold hunger; a further temptation is the longing to get gratification and appease

desire. For if people have a desire of something beyond the necessities of life, they will commit crimes to satisfy that craving. Nay, they will form to themselves artificial desires, that they may have gratification without paying for it by previous uneasiness . . . As a matter of fact, it is the superfluities rather than the bare necessities of life, which are the motives of the most heinous crimes. Men do not usurp a kingdom to get out of the cold . . . It is solely as a preventive of petty crimes that the principle of the Socialist polity is efficacious . . . No doubt there is a certain advantage in Democratic Socialism as a safeguard against the rivalry of classes, but it is nothing to boast of. For in the first place the men of light and leading, the professors of ability and ingenuity, will take umbrage at not being set above the rest as they deserve, and will turn to attacking the Constitution and sowing sedition. And secondly, *there is no satisfying the greed of human kind.* * People are content at first with an allowance of two shillings, but no sooner is this the constitutional sum than they claim a larger one, and so on *ad infinitum*. For it is of the nature of desire to extend indefinitely, and the mass of mankind live for the gratification of desire." †

Aristotle mentions philosophy as a remedy. Under a purely natural dispensation philosophy would have been the guide of life. But in the present order of Providence, not philosophy but the faith of Christ is appointed to lead man to his goal. That goal is beyond this world, that we may so pass through the good things of life as to arrive at eternal joys. As things stand, there is no way to those joys except by faith in Christ. Christian "godliness is profitable to all things, having promise of the life that now is, and of that which is to come." ‡ It is a mistake to look upon Christianity as a necessary institution indeed for bringing up men for Heaven, but a drawback and disadvantage to their temporal estate. § Mankind cannot prosper as a race unless they live for heaven; and living for heaven in the actual order of things means Christianity. There is no other name under heaven given to men but the name of Jesus, whereby we must be either saved eternally or rescued from present social miseries. There is no other love but the love of Jesus Christ, that can take the selfishness out of man. Demagogues, philanthropists, are all selfish—they want to advertise themselves, unless the

* ἡ πονηρία τῶν ἀνθρώπων ἀπληστον. The Professor of Greek in the Socialist Commonwealth will often have these words on his lips.

† Aristotle, *Politics*, ii. 7, with slight adaptation. ‡ 1 Tim. iv. 8.

§ Pius IX. in the Syllabus, n. 40, condemned the proposition that "The doctrine of the Catholic Church is adverse to the interests and well-being of human society."

love of the Crucified has taught them the art of self-suppression. There is nothing but the vision and hope of good things beyond this world, that can thoroughly loosen a man's heart from honour and money and what money can buy. * But we need unselfishness and detachment—poverty of spirit, in fact—that human society as a whole may thrive and prosper. If a man looks upon intoxicating drink as the supreme good of humanity, that very persuasion disqualifies him for taking his drink wisely. Part of the reformation of a drunkard, or of any sensualist, is the creation in him of higher tastes. But whoever takes the supreme good to be money, whether in the shape of capital or wages, it matters not—whoever has set his whole heart on money and its incidents, is as incapable of using his money well as the drunkard his wine. Whatever we take to be the supreme good, we want to have as much as possible of it for ourselves—the drunkard all the liquor he can carry; the worshipper of wealth and wages, all the money and luxuries he can lay his hands on. Both men are thoroughly selfish: they are unfit co-operators in any social scheme: they will wrangle and squander, peculate and revolutionize. I speak of what will occur in the world generally. Man's nature needs to be spiritualized that we may deal with temporal goods unselfishly. Never was there greater infatuation than the Socialist proposal, to set all mankind a-hungering after material goods alone, and then to make men up into fraternities and co-partnerships, in the fond expectation that they will not rend and prey upon one another. The survival of the fittest—in popular language, the weakest to the wall—is a stern law of nature. It works itself out too little checked in the present capitalist system. It will work itself out under any system that can be proposed, co-operation, profit-sharing, socialism—except it be counteracted by the further law of faith, hope, and charity, causing the stronger to hold their hand. But Socialism rejects faith, hope, and charity. It levies war alike on Capital and on Christianity. It has yet to learn that Christianity is the stronger institution of the two.

14. LESSONS FOR CAPITALISTS AND CHRISTIANS.

Capital too has something to learn: that the heaping up of wealth by every means not penal in a court of law is a bad game to play even for this world: that employers have responsibilities about their men beyond the payment of wages: that riches are placed in

* "No conviction that unselfishness pays, has ever made any man permanently and persistently unselfish." Balfour.

private hands for the public benefit; that a man may not do as he likes with his own: that Lazarus' sores must no longer be left to be licked by the dogs in the street.

And there are some champions of Christianity who have this to learn, that the future of the Church is with the people; not with the ghosts of fallen monarchies, but with the rough hands and brawny arms of the workman who now lives and is beginning to reign: that it is high time to interest themselves about Trades Unions and Co-operative Shops, thrift and profit-sharing, over-crowding and Socialism; and that if ever again kings are to be nursing-fathers to the Church, it is the people that must make such kings.

THE CHURCH AND EDUCATION

BY

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There are few aspects of the Church's relation towards civil society to-day that seem more generally misunderstood and more severely criticized—at least in some places—than her attitude on the important question of the education of youth. It is a matter of painful regret to her, that a rigid sense of duty impels her to a course of action, which is at variance with the popular thought and the formal legislation of States in many parts of the world, and that has, at the same time, entailed upon her people many and bitter sacrifices.

This does not arise from any want of respect for rightly-constituted authority. Submission "to the higher powers," has always been a leading principle of her teaching in every age, and if there is a seeming departure from it, when the education of her children comes up for consideration, her answer will be given in the words of St. Peter to the Jewish High Priest, "We ought to obey God rather than man."

Nineteen centuries ago she received from her Divine Founder the commission to teach all nations those saving truths, which He came down from Heaven to proclaim for the enlightenment of the world. Herein is contained the charter of her educational rights; and the blood-stained pages of her chequered history since then will best attest the fidelity with which she discharged that trust. The scope of that teaching embraces not only the full deposit of revealed truth, but everything that makes for the spiritual well-being and eternal happiness of her people. Now, while the play of her zealous efforts in the prosecution of her great mission has extended to all ranks of her people, irrespective of age, rank, or condition, there is one section of her fold upon which the largest share of her solicitude has been untiringly bestowed—the lambs of the flock. The explanation of this is not far to seek. In the child she recognizes not only the most tender and helpless, but also the most hopeful section of her people. She knows, from her experience of ages, that "the child

is the father of the man," and it is her duty to remember the inspired words: "Train up a young man according to his way; even when he is old he will not depart from it." She believes that upon the moral and religious bringing up of her children must depend, under God, the spread and permanency of her mission, the triumph of the cause of truth and justice among men, and the enduring happiness of society. She holds that this is to be done in the interests alike of God and man, and that the time for doing it is the plastic, impressionable period of youth—that, as the child's physical and intellectual energies develop with his advancing years, "the germ of his spiritual life, implanted in his soul by the Sacrament of Baptism," should be carefully tended; that his expanding mind should be enlightened with the truths of religion; that his daily school life should be spent in an atmosphere of religious association, and quickened with those principles of Christian rectitude, that go to form the God-fearing man. She holds, to use the words of a distinguished modern educationist, "that religion is not to be imparted as is the knowledge of history and grammar, that the repetition of the Catechism or the reading of the Gospel is not religion. Religion is something more subtle, more intimate, more all-pervading; it speaks to the heart and to the mind; it is an ever-living presence in the schoolroom; it is reflected from the pages of our reading books; it is nourished by the prayers with which our daily exercises are opened and closed; it is brought in to control the affections, to keep watch over the imagination; it forbids to the mind any but useful, holy, and innocent thoughts; it enables the soul to resist temptation; it guides the conscience, it inspires horror for sin, and love for virtue. It must be an essential element of our lives, the very atmosphere of our breathing, the soul of our every action." (Brother Azarias).

I quote these words because they express so well the guiding spirit of the Church's action at all times in contending so energetically that sound, definite religious teaching should accompany all the training of youth; and that this same duty endures to-day is forcibly conveyed by the following authoritative pronouncement of the late Sovereign Pontiff, Pius IX: "Catholics cannot approve of a system of educating youth which is unconnected with the Catholic faith, and with the power of the Church." This applies, of course, to our own children only, and should make very plain what our co-religionists in England are struggling so bravely for today, and at such tremendous odds. According to these authoritative words, the object of our struggle must be twofold. Firstly, education should be carried on under the influence of religion—that is, the school should be Cath-

olic in tone, the teacher Catholic in faith, and the books deserving Catholic approval. Secondly, it should be connected with the power of the Church—that is, the pastors of our children should have the right to see that there was nothing in the various branches of their secular studies, or in the instructions of their preceptors, that would be at variance with the teaching of their Church, or injurious to their morals. No doubt, she avails herself of purely secular systems of education, where there exist no other means of securing for her children the secular instruction that will help them to engage successfully in the battle of life, and where the dangers to faith and morals are remote. But the words I have quoted express the spirit of her legislation in every age, and there are few features of her enlightened activity more worthy of admiration than the earnestness with which she has ever striven to give effect to her sense of duty on this most important matter at every stage of her long and eventful career.

At the very opening of her divine mission, we find St. Mark establishing a school at Alexandria, which was then one of the most distinguished centres of mental activity in the world; and in the second and third centuries the Christian schools of that city were served by such famous teachers as Pantaenus, Origen, and Clement, who were the representatives of the highest culture of their age. Similar institutions sprang up in the various centres of population throughout the range of the Church's spread in Asia and the south of Europe, and schools for children were erected in connection with episcopal residences, monasteries, and houses of the priests. The Church had thus for her children, in those early times, not only high schools, which we may regard as corresponding with our Universities, but also episcopal and parochial schools.

However, a time of dire visitation was awaiting those fair centres of Christian knowledge. The untamed hordes of the Northern Barbarians were about to swoop down upon Central and Southern Europe, and possess themselves of its fairest provinces; and there are few more melancholy pages in the annals of history than those which record the results that followed from their ruthless invasion to the cause of religion and Christian civilization.

Trained up in the depths of their own mountain fastnesses to that rude military discipline which rendered them such fierce conquerors, the claims of the sage and the scholar found very little mercy at their hands. The Christian school shared the fate of the Christian temple. Her halls were unroofed, her masters banished, her varied accumulation of literary treasures, comprising some of the richest

gems of ancient Greek and Roman classics, were scattered to the wind, and a period of intellectual gloom ensued, which is not inaptly portrayed in the laconic words of the old chronicler, who tells us that it was a "winter during which learning slept." That sleep was not of long continuance. There was one power awake and watching. The Church of God stood forth to confront those fierce conquerors; and, recognizing in them a fresh and inviting field for the exercise of her zealous charity and her humanizing influences, she resolves to subdue their proud hearts, and to bring their haughty spirits under the sweet yoke of Christ. Her missionaries go forth to lead them away from their lives of lawlessness and plunder into the peaceful observances of Christian morality, and to the generous reparation of the ravages which religion and virtue had suffered at their approach. These missionaries gave themselves to the diffusion of Christian knowledge with a zeal that was truly apostolic. And the results were not slow in making themselves manifest. The churches are again erected, where the newly-converted may assemble for divine worship. Monasteries quickly follow to supplement the work of the churches, and to every monastery the school was added, where the children of the untamed Northern were gathered for training in secular and religious knowledge. The seed was cast on a grateful soil, and an abundant harvest followed. The monastic schools multiplied in Italy, and France, and Germany, and England, wherever the ravages of the Goth and the Saxon had extended, and such places as Bobbio, and Fulda, and St. Gall, and Utrecht, Canterbury and York, and numbers of others arose, and continued for centuries to dispel, by the brilliancy of their literary labors, the pervading darkness of the time.

In no part of Europe did these literary labors produce more striking and abundant fruits than in the lately-formed monastic schools of Ireland. Safe in her insular seclusion from the disturbances which had followed in other lands from the invasion of the barbarians, her sons gave themselves to the culture of letters with an earnestness begotten of their innate thirst for knowledge, and with the result, as Bishop Nicholson observes, "that, within a century after the death of St. Patrick, the Irish seminaries had so increased that most parts of Europe sent their children to be educated there, and drew thence their Bishops and their teachers." The schools of Armagh contained 7,000 students, of whom the English were so many that a third part of the city was given up to their accommodation, and the Venerable Bede tells us that Irish hospitality supplied these students gratuitously with food and books and edu-

education. The famous scholar, "Gildas the Wise," taught in those halls; and here, too, most probably, Alfrid, King of Northumbria, during his sojourn in Ireland, drank in those lessons of wisdom and knowledge which afterwards enabled him to work such wonders for the cause of civilization in his own country. There were other schools in number, to rival the glories of the Primatial City. Clonard, founded by St. Finian, whose great learning and sanctity won for him the proud title of "Tutor of the Saints of Erin," numbered her students by hundreds, who found their delight in the eloquence and poesy of Latium, and in the grammar and philosophy of Greece. Cionmacnoise, "the retreat of the sons of the nobles," is said to have been the most learned of the schools of Erin, the seat of her highest artistic culture. She enjoyed the additional distinction of being the Alma Mater of the immortal Alcuin, the greatest scholar of the 8th or 9th century, and she excelled in the accuracy of her annals, the sweetness of her poetry, and the learning of her doctors. The erudition of Bangor won the praises of St. Bernard, so long styled "the last of the Doctors;" and Iona, founded, if not in Ireland, at least by Irish faith and culture, in the person of St. Columba, a pupil of Clonard, remained for centuries the greatest seat of learning in Western Europe, and rendered such signal services to the cause of intellectual culture that the very memory of its ancient literary glories was sufficient, in later days, to stir the pious enthusiasm of the learned scholar, Dr. Johnson. No doubt, allowance may be made for the exaggeration of the national annalist; but, still, there are few better-established facts than the fame and popularity of the Irish schools from the 6th to the 10th century. Camden not inappropriately remarks what a common thing it is to read, in the lives of the English and Gallican saints, "that they went to Ireland to study." Aldhelm, Abbot of Malmesbury, a distinguished scholar in his time, addressed a poetic epistle to King Alfrid, congratulating him on his good fortune in having been educated in Ireland, adding, and with some apparent jealousy, that "the English swarmed to the Irish schools like bees, whilst the great school of Canterbury was by no means overcrowded." Montalembert writes: "Ireland was regarded by all Christian Europe as the principal seat of learning and piety. In the shelter of her numberless monasteries, crowds of missionaries, doctors and preachers were educated; architecture, carving, metallurgy were successfully cultivated, without speaking of music, which continued to flourish both among the learned and among the people. The classic languages were cultivated with a sort of passionate pedantry, which showed at least how powerful

was the sway of intellectual influences over those ardent souls. Their mania for Greek was even carried so far that they wrote the Latin of their church books in Hellenic characters."

Every page of her literary history bears testimony to the culture and varied scholarship of her sons, and serves to establish her claims to the proud title of "Garden of Christendom," that was accorded to her in those days, and has become crystallized in those sweet words of the poet:—

"Garden of Christendom, tended with care,
Every floweret of Eden grew peacefully there;
When the sword of the spoiler o'er Lombardy blazed,
And the Moselmen shout in the desert was raised;
And high o'er the wreck of a fever-stricken world
The standard of Hell to the wind was unfurled;
Faith, bleeding, retired to the land of the West,
And with Science, her handmaid, sought shelter and rest.
With a warm burst of welcome that shelter was given,
Wide opened her breast to the envoy of Heaven."

"And strangers came from distant lands, to drink the sacred lore,
Till convents fell, and busy brains had ceased and toiled no more.
They came from France and England, from the banks of the Garrone,
From the Alps and yellow Tiber, from the Rhine and from the Rhone."

The monastic schools continued to multiply themselves in Europe. Those following the rule of St. Columbanus of Bobbio spread with a rapidity that threatened to rival the great houses of the Benedictines; and these latter are said, in their turn, to have numbered not less than 238 in the provinces of France and Germany during the century following the death of St. Maurus. Still, their beneficent action was considerably impeded by the special circumstances of the time. The comparative peace secured by the conversion of the Ostrogoths was soon disturbed by the arrival of the turbulent Lombard, and the civil commotions which marked the close of the Merovingian Dynasty in the middle of the 8th century tended seriously to impede the advance of civilization and the cultivation of learning. "The taste for truth," says Guizot, "and the appreciation of the beautiful are delicate plants, needing a pure sky and a kindly atmosphere. In the midst of the storm they droop their heads and perish, and, hence, learning in those days, beaten down by the tempest which raged around, took refuge under the shelter of the altar, until happier times should suffer it to appear again in the world." That time happily arrived, when, towards the end of the 8th century, the destinies of the Western Empire passed into the hands of the Emperor Charlemagne. He found the vast dominions over which he was called to reign buried in confusion and literary darkness, so

clety disturbed by internal conflict, and the public mind filled with thoughts of violence and plunder. But his marvellous energies and lofty genius and enlightened statesmanship were not slow in drawing order out of chaos, and in diffusing a literary light through his dominions, to which there is no parallel in the history of the world. He gathered around him the learned of every clime, and did not think it beneath his imperial dignity to sit as an attentive listener at their feet. He sent them out through his provinces to revive the old seats of learning that had fallen into decay, or to establish new ones where such were needed. And in his single reign he founded twenty-four monasteries, hundreds of high-schools, as well as primary schools in connection with the principal churches, where the children of the poor were gratuitously educated. He created State officials, whom we may appropriately call "School Inspectors," of whom Theodulph, the learned Bishop of Orleans, was one, whose duty it became to traverse the kingdom, inquiring into the working of these schools, and encouraging their spread among the people. Of the many distinguished scholars which the fame of his high patronage of letters and princely munificence drew around his court, a first place must be accorded to the famous Alcuin of York, the glory of the Anglo-Saxon schools, and the instructor of the most learned men of his time. He became principal of the great school of Aix-la-Chapelle, and rendered such valuable aid in promoting the enlightened aims of the Emperor that he was styled "the literary Prime Minister of Charlemagne." From the ancient chronicles of Bobbio there comes to us the legend, that amongst the many who directed their steps towards the French Court were two Irishmen, Clement and Dungal, who sought to attract attention on their arrival by crying out, "Wisdom to sell; who'll buy it?" It is needless to say that they found a ready customer in Charlemagne, who summoned them to his palace, and next appointed them to the schools of Paris and Pavia, where their services to the cause of learning became so marked as to encourage the proud boast that the first two Universities of Europe owe their origin to Irishmen.

Perhaps I may be permitted to observe that there was no more remarkable feature of this literary revival than the influx of Irish scholars. We have already had Bishop Nicholson's testimony on this point, but a more important authority is Henry of Auxerre, a contemporary of the time, who says, in speaking of the Irish scholars who came over to revive the schools of Gaul, "that it would almost seem as if the whole of Ireland passed over to its shores." And St.

Bernard of Clairvaux tells us, in his life of St. Malachy, that "swarms of saints came from Ireland, and spread themselves like an inundation into foreign lands."

It would be highly interesting to follow the development of intellectual activity which ensued during the subsequent hundred years, as manifested by the rise and spread of monastic schools, under the fostering influences of the Carlovingian Dynasty. It was then that Fulda and Rheims, Mayence and the Corbies, St. Gall and Reichnau, and Ferriere and others attained, under the distinguished scholars who were the makers of their intellectual greatness, a height of literary fame which moved Henry of Rheims to observe that "it would seem as if the Grecian Muses had migrated to France," and such names as John Scotus Erigena; the able, but reckless, metaphysician, Pachasius; the poet and musician, Ancharius; the Magnus preceptor, and future apostle of the Scandinavian nations, Rabanus, called from his learning the Bede of the 9th century; Lupus, the cultivated rhetorician; and numbers of others, must ever stand out on the pages of history as amongst the greatest who in any age gave the services of their genius to the cause of literature and science.

To one only of these scholastic institutions shall I venture to make any detailed reference, and, in selecting it, I am not a little influenced by the consideration that it was essentially the creation of Irish genius and culture. I have already referred to the monastery of St. Gall, as founded in the 7th century by a disciple of St. Columbanus, in the midst of the Helvetian mountains. It had grown and prospered under the many storms that had raged around it for the past 200 years, and was now recognized as one of the great centres of intellectual activity in Central Europe. Thus had a distinguished writer of our own day spoken of this famous seat of learning: "It lay in the midst of the savage Helvetian wilderness, a basis of piety and civilization. Looking down from the craggy mountains, the passes of which open upon the southern extremity of Lake Constance, the traveller would have stood amazed at the sudden apparition of that vast range of stately buildings which filled up the valley at his feet. Churches and cloisters and offices of a great abbey, buildings set apart for students and guests, workshops of every description, the forge, the bakehouse, and the mills, and then the house occupied by the vast number of workmen attached to the monastery. Gardens, too, and vineyards creeping up the mountain slopes, and beyond them fields of waving corn, and sheep speckling the green meadows; and far away, boats plying busily on the lake, and carrying goods and

passengers. Descend into the valley, and visit all these nurseries of useful toil, see the crowd of rude peasants, transformed into intelligent artisans, and you will carry away the impression that the Monks of St. Gall have found out the secret of creating a world of happy, Christian factories. Enter the church, and listen to the exquisite modulations of those chants and sequences peculiar to the abbey, which boasted of possessing the most scientific school of music in Europe. Look into the choir, and behold the hundred monks who form the community at their midnight office, and you will forget everything save the saintly aspect of these servants of God, who shed abroad over the desert around them the good odor of Christ, and are the apostles of the provinces which own their gentle sway." From this we should not be surprised to find that "St. Gall was as much a place of resort as Rome or Rheims," that it was frequented by all classes of society, from the king to the peasant, and that the education imparted was of a superior, varied, and highly artistic character. The good Emperor Otho conceived so high an idea of its importance that he was once heard to say that he would be prepared to break his crown into fragments, if such were necessary, to preserve the discipline and literary efficiency of St. Gall.

The monastic schools continued to flourish after the death of Charlemagne. Still, European civilization was not slow in feeling the loss of the sustaining hand and the inspiring genius that had done so much to advance it. The weak hands into which his sceptre passed were not equal to the duties bequeathed to them, and a second and no less formidable invasion of fresh barbarians, towards the close of the 9th century, brought on a return of all the violence and ruin which had marked the track of the Goth and the Vandal in the 5th and 6th centuries. The Northern Sea-kings seized upon the North and West of France, where, to use the words of the old annalist, "they did not leave behind them even a dog to bark." The Saracens, from Spain, reproduce in the South of France and the West of Italy the violence of the Normans in the North. "Oh!" cries out Pope John VIII., "how many and great things have we suffered at the hands of the Saracens! Why should I attempt to describe them with the tongue, when all the leaves of the forest turned into pens could not suffice to do so?" And while this takes place in the North and the West, we have the Hungarians rushing down from the Carpathian Mountains on the East, and inspiring such horror by their wild habits and ferocious appearance and savage cruelty, that men said "the sun turned blood red at their approach." The cause of learn-

ing received slight consideration at the hands of such men, and, hence, the close of the 9th century and the beginning of the 10th witnessed the extinction of the principal schools of France and Italy. Some remained, it is true; but if this is so, we find them in remote valleys or mountain fastnesses where the monks had sought shelter from the violence of the storm. As an instance of the degree to which the monastic schools were harassed by the barbarians during these days, the single monastery of Nomantula, in Italy, was plundered seven times, its monks slain, and its literary treasures scattered.

Thus was ushered in that iron age, whose records from the darkest page in European history; and yet, though so characterized by Baronius and subsequent writers, we find many a literary oasis to brighten the gloom of the surrounding desert. There were Bishops, like Heraclius of Liege, who seized every interval of comparative repose to repair the literary disaster of the times by opening schools in their Cathedrals, and by becoming themselves the schoolmasters, when others could not be found; and such was their devotion to their scholars that, when more important business drew them away from them, they took care to sustain their spirit of study by the encouraging letters which they regularly sent them during their absence. There was Remigius of Auxerre, a distinguished rhetorician and theologian in those dark days, whose name possesses a special interest for us, as at this very time we find him proceeding to Paris to reopen that public school, which, a century before, was so ably served by the Irish Clement, and which all authorities agree in regarding as the nucleus of what was destined, some two centuries later, to develop into the great University of Paris. And here we have, too, another event in those dark days sufficient to make the literary reputation of an age—the foundation, by the Abbot Berno, in the leafy valley of Beaujoli, of the famous Abbey of Cluny, which, in after years, figured so prominently in the world of letters. If we turn our attention towards Germany, where the sceptre had passed from the weak hands of the Carlovingians, in the beginning of the 10th century, to the brave representatives of the house of Saxony, things will be found more cheering. Bruno, Archbishop of Cologne, would seem to have been providentially raised up to meet the exigencies of the times. Supported by the authority of his imperial brother, Otho, he inaugurated a revival that recalls the literary triumphs of Charlemagne. The establishment of schools and the reformation of morals went apace throughout the Empire and the example thus set was loyally followed by the other Bishops. We find Poppo of

Wurtzburg, and Henry of Treves, Wolfgang of Ratisbon, and Bernard of Hildesheim, nobly rivaling one another in their zeal for the restoration of letters; while the distinguished scholars who still continued to come from the halls of St. Gall diffused a brilliancy of intellectual culture around them which was observable wherever they elected to reside.

It would be interesting, if time permitted, to refer more in detail to each of these literary lights, particularly to one, the great classical scholar, sculptor, and poet, Tutilo, in whose name no less an authority than the learned Cardinal-Archbishop of Sydney recognizes the latinized form of the Milesian patronymic, "O'Toole." But there is one name which imperatively calls for attention. In those days appeared the famous Gerbert, "the scholastic glory of the 10th century," of whom it was said that "he knew all things, and all things equally well." Indeed, so diversified was the character of his accomplishments that he was universally regarded by his contemporaries as "the wonder of the age." A native of Auvergne, in France, he passed, at an early age, into Spain, where, as a young monk in the Abbey of Cusan, he acquired the rudiments of that knowledge of mathematics and astronomy which was destined in after years to render him so famous. He next proceeds to the Monastery of Bobbio, in Italy, whose schools still preserved their high reputation for learning, and, having perfected his studies within its walls, he repairs to Rome. Here he soon attracts the notice of Pope John XII., who, recognizing his deep erudition, sends him to the court of the Emperor Otho, then so active in the promotion of learning. For many years he lectured at Rheims on arithmetic, natural science, astronomy, logic, and music, where the variety and depth of his learning drew students around him from Italy, France, and the British Isles. It will be interesting to observe that he is regarded by many as the inventor of the "Abacus," the foundation of our arithmetical system, by which a table of nine figures is used to represent any possible combination of numbers; and the instruments he devised to assist him in his lecture on astronomy and natural science displayed a knowledge of the principles of the telescope and steam centuries before the days of Roger Bacon. He became, successively, Archbishop of Rheims and Ravenna, and finally ascends to the Papal Throne, under the name of Sylvester II., to the great honor of the cause of learning, and to the great joy of his many pupils, among whom were numbered the most learned Bishops and princes of Europe. Here he finds a condition of things to awaken

his anxious care, and afford full scope for the exercise of his masterly genius.

I have already referred to the degree to which Italy suffered from the inroads of the Saracens in the 9th and 10th centuries. The disasters thus occasioned were augmented to a lamentable extent by the scandalous factions which then distracted that country, when the Vicar of Christ, as a prisoner in San Angelo, was not an unusual spectacle in that turbulent age. And yet, at this very period, we have Ratherius of Verona, the unsparing censor of his time, stating that there was no place where a man could get better instructed in sacred letters than Rome. The cities of Italy were the abode of the most industrious copyists of the time, who were continuously solicited to send the books to all parts of Europe; and, what is more instructive still, we find the formal proposition made to the Emperor, Henry II., that the sons of German nobles should be sent to Italy, to be educated after the manner of the Italians. Still, the social disorders, the plotting of political parties, the repeated imprisonment of the Popes, as the leaders of the contending parties, secured the mastery, brought about the decay of literature and science, that called loudly for a remedy. A short reign of three years did not allow Gerbert to exercise that influence of which his vast learning and genius might reasonably give promise. But the time was not far distant when even a greater than he would seize the helm of the barque of Peter, and guide it and its interests with a firmness and courage and success until then unknown.

Hilderbrand, the son of the Tuscan carpenter, ascended the throne of the Fisherman as Gregory VII., and soon it became apparent that the energy of his character, the loftiness of his aims, the purity of his purpose, and his unswerving devotion to the duties of his high office, would mark the dawn of a new era in European civilization. Under his encouraging influence a new spirit of intellectual activity seemed to quicken the public mind, and soon we see such cities as Parma and Bologna springing into fame, one earning the proud title of the "Golden City," while Bologna, under the guidance of her gifted son, Irnerius, the "lucerna juris," as he was called, proceeds to lay the foundation of that knowledge of jurisprudence which formed such a striking characteristic of her future University. But there was another result of that spirit which the genius of Hilderbrand had breathed into the hearts of men more favorable still to the cause of learning, and that was the honorable rivalry it awakened among the schools of Italy, Germany and France. In this

new generation of scholars was distinguished Bruno, the founder of the Carthusians, whose literary fame is best conveyed by the writers of his own time, who speak of him as the "Doctor of Doctors, the glory of the Church, the model of good men, and the mirror of the whole world." His monastery was situated on a barren plain, in a narrow valley, surrounded by woods and rugged mountains, in the district of Grenoble. It is said to have become attractive for one class of recluses in particular, who were becoming numerous in the 11th and 12th centuries—eminent scholars, like Bruno himself, who, having spent many years in the busy arena of school life, eventually sought, in the seclusion of the cloister, that peace which their literary pursuits did not bring. Hence, we are told that many a fine scholar came to the wild rocks of Chartreuse, particularly from the University of Paris, for whose professors it would seem to have possessed a special attraction. Another scholar of these days was "Odo of Tournai," who is styled a "skilled teacher, and a devourer of books." He had charge of the Cathedral school, to which students came from many lands in such numbers as to fill the city; and so great was the ardor he awakened among them that they were often to be found in groups discussing in the public streets the scientific problems which they failed to resolve in the lecture hall. The bare mention of "Bec," in this connection, will be sufficient to remind every reader of history of what the learning of a Lanfranc, and the intellectual versatility of an Anselm, did for the advancement of learning in the 11th and 12th centuries.

And yet we must pass them by that we may come to those who would seem to have the first claim on our attention, namely, the great masters of the Parisian schools, who were then so active in the cause of letters, and slowly laying the foundation of that brilliant centre of enlightened thought and deep erudition, the University of Paris, that was destined for so many centuries to fill the world with the fame of its intellectual greatness. Prominent among these were Anselm of Laon, and his brother Rodolph, who, from their great learning, were called "the Eyes of the Latin Church." There was Bernard of Chartres, whose favorite dictum was that the first key to knowledge was humility and prayer. We have John of Salisbury, and William of Champeaux, to whom, of all others, is most directly due that marked pre-eminence in letters which the schools of Paris then acquired. And we have William's brilliant young rival, the gifted Abelard, the famous dialectician, and the first founder of that "New Scholasticism," which, while tending to many errors against

faith, laid the foundation of the scholastic philosophy of the Church, that has since done so much to illustrate and embellish the beauty of her theological teaching.

We have now come to a period in the literary history of Europe which must awaken the sympathetic interest of every scholar—"the rise of the Universities" which were about to spring up in many cities of Europe, under the fostering care of the Church, and which were destined to exercise so much influence on the intellectual thought and culture of subsequent ages. The foundation and development of the great Universities of Europe is a subject so vast as necessarily to call for a lengthened and separate treatment. It is, therefore, beyond the scope of my purpose to-night. But I shall entertain the hope that some pen more worthy than mine may take up the inviting theme at no distant date, and furnish the members of the Australian Catholic Truth Society with a literary treat, that is sure to prove both interesting and instructive. Before, however, closing my remarks on the grand old monastic schools, which bore aloft, through so many centuries of storm, the banner of enlightenment, it may prove interesting to consider for a little the character of the studies pursued in those schools, and the earnestness and industry of their scholars. The curriculum of studies was arranged under two great heads, the Trivium and the Quadrivium. Under the first came grammar, including the ancient classics, rhetoric and logic, to which, in the Quadrivium, were added arithmetic, geometry, music, and astronomy. The Trivium was common to all schools, but the Quadrivium would seem to belong to the branch of higher education, and, thus, not so generally cultivated. An extensive knowledge of music thus became a mark of high scholarship. Still, we find that every student was taught as much as enabled him to chant the psalms and church hymns at his daily devotions. The education of the child began at six, and was often continued to an advanced age. At ten years a boy was supposed to begin the study of Latin, which received much attention, and the Latin poets and prose writers were familiar friends to the students of those days. If we call to mind the scarcity of books that existed, and the fact that much knowledge was communicated orally, we shall better understand the great industry and thirst for learning which must have existed amongst these scholars, and, although much has been said to the contrary, we have the highest testimony in favor of the high classic culture then attained. Venerable Bede tells us that he knew many brought up in the schools of Canterbury who were as familiar with the Greek and Latin tongue

as with their own. St. Gregory of Tours records that, when King Guntrum entered the city of Orleans, he was welcomed by the students of the schools in addresses, written in Latin, Greek, and Syrian, and he adds that the ecclesiastical students were required to pass through the seven liberal arts before commencing their theological studies. In the time of Charlemagne, who was himself a cultured classical scholar, we find an ordinance requiring the peasants "to sing the canticles of the Church, which were in Latin, as they drove their cattle to pasture, that all might know that they were Christians." And it was also a rule in many schools that the pupils should speak in Latin in the schoolroom. St. Bruno made known to his pupils everything that was beautiful in Greek and Latin classics, and his knowledge of the former language enabled him to act as an interpreter to the Grecian Embassy at the German Court. And, as a further, and not uninteresting, instance of the high degree of elegance and culture attained by some, we have the writings of the famous "Nun-of-Gaudersheim," pronounced by modern critics to be models of classic taste and poetic genius. The sciences, perhaps, did not receive the attention which their importance deserved, until, in the 10th century, Gerbert extended to them the great influence of his advocacy. The English schools especially favored the study of geography, natural philosophy, and astronomy, and the knowledge of the last-mentioned possessed by Bede and Alcuin, and also by Dungal, who wrote, at the request of Charlemagne, an explanatory letter on the solar eclipses, will excite the interest of the modern savant, as showing the amount of knowledge existing on this important branch of science at such a distant date. In a system of education so entirely under the control of the Church, it is unnecessary to add that the religious training of the students received its due share of attention. But a matter of special interest must be the degree to which the reading of the Scriptures entered into the daily work of the schools. The children commenced by learning by heart certain portions of the inspired writings, especially the psalter, thus gaining as their first acquisition what the old monks called "a holy memory." The young religious were required to spend half an hour every day in the study of the New Testament, and this they did with such avidity that they were said to have fed themselves upon the Sacred Scriptures. Herman Contractus, of Reichnau, prayed that he might not gain the use of his limbs, for he was a cripple, but rather a knowledge of the Scriptures. At the tables, not only of scholars, monks, and Bishops, but also of kings and nobles, the Scrip-

tures were read every day, and were so intertwined with the life of the young and the old that "the children learned from them their first lesson, and the old men died with their accents on their lips."

We should not be surprised, then, to hear that, at a time when printing was unknown, the sacred volume was held in the highest veneration. When Charlemagne had been crowned at Rome in A. D. 800, Alcuin was anxious to send him a present worthy alike of the occasion and of the man; he accordingly forwarded a copy of the Bible which he had just transcribed. In 842, the Normans attacked the town of Nantes, slaughtered the Bishop and clergy, and carried off rich treasures of gold and silver, and church vessels and books. Coming to quarrel over their booty, one of their captives escaped, and wishing to carry back with him some of the plundered treasures, what does he seize upon? Not the gold nor the church vessels, but the Cathedral Bible, which he places upon his back and carries away. The transcription of the Scriptures formed the principal work of the "Scriptorium," and not only were the richest materials used, but gold and jewels were lavishly expended upon them. Léo III., presented to a church a copy of the Gospels bound in pure gold and stubbed with precious gems, and Hinemar, of Rheims, presented a copy to his Cathedral, written in letters of gold and silver, bound with plates of gold, and studded with jewels.

Another interesting characteristic of these devoted votaries of science was their love for their school work. They assembled, not, as to-day, in spacious halls, furnished with all the appliances that modern taste and invention can devise for ease and comfort, but, rather, in the cold cloister of the monastery, where they gathered around the masters, standing on the pavements. Yet their ardor remained unabated, and their numbers were often so great as to occasion serious inconvenience. We read of students so intent upon their studies as to forget their meals for a whole day, and often important appointments were declined because such would take them away from their studies. When Abelard fled from St. Denis to the solitude of Nogent, crowds of students followed him, who, in their desire to profit by his lectures, were content to dwell in the desert in tents, and to live upon the wild herbs that grew around them. And John of Salisbury devoted twelve years to study, after which he declared himself still a learner. The love of their books was equal to their love of study. Bruno is said never to have lost his temper, except on one occasion, and that was when he saw a person handling a book roughly. The more precious were carried about by

the owners wherever they went, as their most valuable treasure, and at every threatened attack from the barbarians, the first care of the monks was to bury the relics of their patron saint, the altar vessels, and their books. But perhaps their love for their books will be best attested by the untiring energy with which they sought to multiply them. I need hardly remind you that there were no printing presses in those days. There was, however, an apartment in every monastery, called the "Scriptorium," where the monks labored every day at the work of transcription. Some prepared the parchment from the skin of the wild animals that roamed through the forests around; some traced out the text, letter by letter, with steady hand and straining eye; others outlined the golden initials and the marginal illuminations, whose beauty to-day excites the admiration of our most fastidious art critics; and finally came the binder, to secure the priceless products, and to add that rich decoration oftentimes so lavishly bestowed on their exterior. And if we could only realize the prodigious labors involved in the transcription of one volume of ordinary dimensions—the time, the care, the dull, tedious repetition of work which it must have involved—we might form some conception of the gratitude which posterity owes to those humble, toiling monks, through whose exertions all the treasures of ecclesiastical literature and all the classics of ancient Greece and Rome have been preserved to us. It might be drawing too much on your credulity to ask you to believe what is said of such men as the monk Jerome, of Ratisbon, who wrote out more books in his life than a wagon drawn by six horses would be able to carry. But this much at least we know, that everything belonging to the times antecedent to the invention of printing which the ravages of the barbarians have left behind has come down to us in this way, and the exquisite specimens of manuscript illumination scattered to-day among the various museums and public libraries of Europe are continually awakening the interest and admiration of the learned archæologist. I cannot more appropriately conclude my remarks on the high scholarship attained in the mediæval schools than by a quotation from Montalembert, in reference to one of the literary products of those days, the Venerable Bede, who owed all his erudition to the teaching of the single school of Jarrow in England:

"If we look for that studious and learned life which, in the eyes of many, sums up the entire mission of the monk, we find it in the Venerable Bede. He was the most cultured man, the greatest intellectual personage, of his country and age. He was for England

what Cassiodorus was for Italy, and St. Isidore for Spain. He wrote at pleasure in prose and verse, in Anglo-Saxon and Latin. Far from confining himself to theology, he wrote with success upon astronomy and meteorology, physics and music, philosophy and geography, arithmetic and rhetoric, grammar and versification. He thus penetrated, with a bold and unswerving step, into all the paths then open to the human intelligence with a clearness and extent of vision truly surprising, and won the name of 'Father of English learning,' given him by Edmund Burke, the greatest of modern English statesmen."

It would be interesting, if time permitted, to pursue the further advance of the cause of education as evidenced by the establishment of those great universities which now began to multiply themselves in France, Italy, England, Spain, and Germany, at the initiative, under the continued fostering care of the Church. But, as I have already observed, time will not permit this, and therefore it must suffice to say that, at every stage of her subsequent progress, she was found giving the best of her efforts, the brightest of her intellects, and the richest of her resources to the promotion of that cause. If, then, we find her to-day displaying the same zeal and making the same sacrifices in every part of the world, we must recognize that she is only living up to the proud traditions of the past, and justifying the words of a great modern thinker, that "the history of civilization and education is the history of the Catholic Church."

I shall not further trespass upon your attention. But there is one matter that claims a passing reference in conclusion.

It has been stated, upon the public platform and elsewhere, that while we Catholics are so anxious to secure a sound religious education for our children, and to ground them in sound religious principles, we object to Protestants giving religious instruction to their children. There could hardly be a graver misconception of our position and of our feelings. We do not object to Protestants giving religious instruction to their children. It would be an impertinence to do so. On the contrary, we should rejoice to hear that they give such instruction; nay, more, we heartily regret that they failed to take active steps to secure the continuance of that religious teaching to their children when it became disturbed, thirty years ago, by the abolition of the then existing denominational system of education. We regret this, I say, because we are persuaded that, if the Protestant communities did then what we Catholics tried to do, and have done, out of our poverty, the cause of the religious education of

youth would occupy a very different position in Australia today from that in which we find it.

We do not, then, raise any such unworthy objection, but we do emphatically object to contribute, even indirectly, towards the giving of religious instruction of which we cannot conscientiously approve, and the cost of which should, in all justice, be met by those who desire to obtain it. We object to the effort that is being made by the Protestant churches to capture our State system of education—which, despite some grave defects from our standpoint, possesses many features of excellence, and already affords to ministers of religion ample opportunity, out of school hours, of imparting religious instruction—and to convert this system into a huge organization for the propagation of sectarian religious teaching. We object to the attempt to set up in this free land a kind of State religion for the acceptance of our children, and thus to revive the bitter memories of one of the most oppressive forms of injustice with which our fathers of old were afflicted in the dark days of religious persecution.

It is hardly our business to-night to consider how far a State is bound to provide secular education for her children. No doubt, she should provide against that degree of illiteracy that might prove a menace to her prosperity, and, hence, she may force parents to give that amount of education to their children which will be in keeping with their social requirements, and render them good, useful citizens. And, in cases where parents are unable, from poverty, incapacity, or other causes, to provide such education, the State should step in and supply to these poor children what their parents fail to procure for them. But I do not believe that the State is under any obligation to provide, at the public expense, for the education of children whose parents have ample means to do so themselves, no more than she is bound to feed, or clothe, or house these children, or provide medical attendance for them, or help them to the attainment of the learned professions. I hold, too, that the State should not call upon any man to contribute towards the education of the child of another man who is much better able to meet that expense than he is. However, the public opinion of the hour is at variance with this view, and it would be futile to combat it.

But the situation would become intolerably aggravated if Parliament were to accede to the demand of the Bible in State Schools Election Council, and adopt for public use in our State schools a synopsis of religious instruction that has been taken from the Protestant authorized version of the Bible, and by a number of Protes-

tant clergymen, who have shaped these instructions according to their own religious beliefs, and accompanied them with Protestant hymns and prayers, while, at the same time, they were careful to eliminate everything that could favor Catholic doctrine. It is also worthy of note that this proposed system of religious instruction is to be supplemented by "explanations from the teachers of such words or matter as will make the meaning clear."

Two most objectionable results must follow from this—1st, the State school teachers will thus become, to use the words of the late Lord Beaconsfield, a kind of "new sacerdotal order," the authorized interpreters of the Scriptures to their pupils, many of whom may differ widely from them in their religious beliefs; and 2nd, the State will be giving its formal sanction to the Protestant principle of the exercise of private judgment in the interpretation of the inspired word of God. The State should not do this. She has received no warrant, divine or human, to undertake the duty of teaching religion in any form, no matter how modified, and any attempt to do so in opposition to the wishes of parents would be a violation of the God-given rights of both parents and children. I shall go further, and say that the formal recognition of such a right in the State may involve issues most dangerous to all forms of religious beliefs. If the State has the authority to teach religion, she should also have the authority to define what kind of religion it is to be, and her successor should have the authority to do the same, or do the reverse; to introduce a new form of religious worship, or to abolish all forms of religious worship, and end by repeating the performance of the French Revolution, and blot out the name of God from the records of the nation.

I say, then, that this sacred duty of teaching religion should not be transferred from those who have been divinely appointed to discharge it to seculars who may have neither the knowledge, nor the beliefs, nor the tastes, nor the training that would qualify them for its efficient fulfilment. I believe that we have no more worthy workers in the public service than our State school teachers within the limits of their own domain. I mean no personal disparagement, then, when I say that they should not be entrusted with this new role of duty, unless they possess the necessary qualifications for its efficient discharge.

According to recent legislation, no person may undertake to teach the simplest elements of primary secular education without a certificate of competency.

Is religion, which must ever be the most sacred and most precious of all human enlightenment, to be the only subject of knowledge which needs no such protection? And if that protection is to be sought, what is it to be? Shall our school teachers be subjected to a religious test? And, if so, what will be its standard, Catholic, Protestant, Unitarian, Jewish, Agnostic?

A correspondent in a recent number of the "Manchester Guardian" is responsible for the statement that a teacher in one of the municipal schools of that city, when giving a Bible lesson, told his pupils that the story of the Crucifixion was a myth, founded upon a fable 3,000 years old. The man may have been a very efficient officer in his own proper department of duty, but I am sure that, in your opinion, he should not be charged with the trust of giving religious instruction to the children of Christian parents.

Again, we object to the means by which this change is sought to be effected. It is proposed to submit the question to a referendum of the people of this State, in the hope that the voice of the majority may declare in its favor. A referendum may be a satisfactory means of testing popular opinion on prospective legislation for the material interests of the State. But we hold that, when it is applied, as proposed in this case, to a question affecting the conscientious convictions of others, it becomes unjust and oppressive.

The rights of minorities in matters of conscience are as sacred as those of the majority, and no pronouncement of a referendum, no matter how emphatic, should warrant their infringement. It is the duty of Government to defend the rights and liberties of its subjects, and to pass wise laws for the promotion of their peace, and happiness, and prosperity. It is the duty and the right of parents to define the religious instruction their children should receive, and to have that instruction imparted by themselves or by the ministers of their church. These rights are bestowed by the laws of God and Nature, and any attempt on the part of the State to interfere with their exercise, any attempt to set up a special system of religious instruction, to stamp it with its approval, to introduce this system into our public schools, to call upon our teachers to impart such instruction, regardless of personal religious convictions, and virtually to coerce our children to receive it—any attempt of this kind is an exercise of authority which the State has not received from God or man, and which is outside the limits of its legitimate functions. No doubt, it is proposed to provide a conscience clause, which is expected to protect the religious convictions of those children whose parents may not approve of this kind of religious teaching. But we may

reasonably ask ourselves, Will this clause afford such protection? We hold that it will not.

Moral coercion is often as effective as physical, and we hold that there will always be that moral coercion on our children to remain and receive this instruction, as often as they will be called upon to retire from the ranks of their companions, amidst jeers and laughter perhaps, and take up a position of invidious isolation, while the Bible lesson is being given. Again, we know that in many parts of the country districts, where Catholic children frequent the State school in largest numbers, the school is often only a one-room building. In this case, it may be asked, where are the Catholic children to retire to when the Bible lesson is being given? Will it be a remote corner of the same room, and within ear-shot of all that will be said, or will it be out in the playgrounds, where they will be frequently exposed to the severity of the climatic conditions that so often prevail in Victoria, and deprived of that supervision of their teachers which they have, at all time during school hours, a right to enjoy? This will be an ordeal to which Catholic children should not be subjected by the State, that is, presumably, the impartial protector of the rights of all classes of its subjects, and it is one of which our Catholic parents will have just reason to complain. There can be only one satisfactory solution of this vexed question. This solution is one for which we contend, viz., that each denomination should give its own religious instruction to its own children, and by its own duly accredited teachers, leaving the duty of giving secular instruction to the paid officials of the State.

And should the Victorian Government be ever so ill-advised as to disturb our present system of secular education, which has been built up to its present high position of usefulness at the expense of all sections of the community, by making it a vehicle for the teaching of sectarian religious beliefs, there will remain only one reparation of the wrong that shall be thus inflicted upon us—namely, the formal recognition and the endowment of our own schools. We shall encourage the hope that the enlightened wisdom of our statesmen, and in the innate sense of justice that characterizes Australian public opinion, will discountenance any attempt to add to the burdens of Catholics in this matter of the education of their children, by calling upon them to contribute towards the establishment of a new system of religious teaching in our public schools, of which they do not approve, and of which, under no circumstances, can they conscientiously avail themselves. But be this as it may, we are determ-

ined to cherish the honored traditions of the past, and to continue the struggle for the religious education of our children by our own duly-authorized teachers, no matter how bitter may be the sacrifices this struggle will involve, since we feel that it is by this fidelity alone we shall fulfil our duties towards our children, and defend the interests of a cause which must ever be as dear to us as the faith we profess—the Religious Education of Youth.

A SIMPLE DICTIONARY FOR CATHOLICS

**CONTAINING THE WORDS IN COMMON USE RELATING TO
FAITH AND PRACTICE**

**EDITED BY THE
REV. CHARLES HENRY BOWDEN**

A.

Abbot.—The head of one of the larger monasteries; he is specially consecrated, and has the right to wear a mitre.

Abjuration.—The renouncing of false doctrine required from heretics on their being reconciled to the Church.

Ablution.—Washing, a term especially applied to the purifying of the priest's fingers after the Communion in the Mass.

Absolution.—The forgiveness of sins by the priest in the sacrament of penance.

Abstinence, Days of.—When meat is not permitted.

Accident.—What may be present or absent without alteration of the subject; the appearances of a thing, which we perceive by the senses, are called accidents because they may or may not be in the thing without its ceasing to exist.

Accidents, Eucharistic.—Though an accident cannot naturally exist by itself, in the Holy Sacrament the accidents of bread and wine remain after these substances have ceased to exist, being sustained by divine power. Our Lord is to them instead of a substance. They lean upon Him, yet do not touch Him: and as in the Incarnation the Sacred Humanity has no human person to support it, so in Transubstantiation the accidents are without a substance to uphold them.

Acolyte.—One of the minor Orders; term also used for servers at the altar in general.

Acts of Martyrs.—The proceedings of their trial and death, recorded at the time, principally by notaries appointed for the purpose.

- Actual Grace.**—The supernatural aid necessary for any good action.
- Actual Sin.**—Every sin which we ourselves commit. Actual sin is divided into Mortal and Venial sin (which see).
- Ad Limina Apostolorum.**—To the threshold of the Apostles, a term used for visits to Rome, especially those made officially by bishops and others.
- Adoration of the Cross.**—Part of the Office on Good Friday, when the Crucifix is unveiled and kissed by the clergy and people.
- Advent.**—First or second coming of Christ; the penitential season before Christmas.
- Affinity.**—All who are related by blood to the husband are related in the same degree, by affinity, to the wife; and vice versa. In baptism and confirmation the minister and the sponsors contract a spiritual affinity with the child and its parents, so that between them no marriage can be lawfully or validly contracted.
- Agape.**—A name given to the brotherly feasts of the early Christians.
- Agnostic.**—One who disclaims any knowledge of God, or of the origin of the universe.
- Agnus Dei.**—A triple prayer occurring in the Mass and at the end of Litanies; wax stamped with the image of the "Lamb of God," and blessed by the Pope every seventh year of his reign.
- Alb.**—A vestment of white linen reaching to the feet, worn by the priest at Mass. It is symbolical of innocence of life.
- Alienation.**—The transfer to another of dominion, usufruct, or right as to property; alienation of ecclesiastical goods is forbidden by divine, civil, and canon law unless with just cause, due formality observed, and the consent of the Holy See.
- Alleluia.**—From two Hebrew words meaning "Praise the Lord," an ejaculation used during joyful seasons. St. John heard the Angels singing it in heaven (Apoc. xix. 1), and in St. Jerome's time children were taught it as soon as they could speak, and the Christian peasants in Palestine sang it at the plough. It is always used in the Mass between the Epistle and Gospel except during times of penance.
- All Saints.**—Feast November 1st. This originated at the dedication of the cleansed and purified Pantheon at Rome under the title of S. Maria ad Martyres in 701; it was later extended to the Universal Church as a feast of all the Saints in heaven.
- All Souls.**—The commemoration of all the faithful departed on November 2nd: the Mass is that for the Dead, and the Office of the Dead is added to that of the day. All Altars are privileged on that day.

Alms for Mass.—Money given for saying a Mass; not as a price (which would be simony), but as alms for the support of the priest (1 Cor. ix. 13).

Alpha and Omega.—The first and last letters of the Greek Alphabet; hence denoting the beginning and the end. (Apoc. i. 8, etc.)

Altar.—Place of sacrifice; an altar for Mass must be of stone, duly consecrated, and contains relics of Martyrs: portable altar-stones are also used.

Altar Breads.—Unleavened wheaten bread, in the form of wafers, specially prepared for consecration in the Mass.

Altar Cards.—Three cards placed on the altar at Mass, containing the prayers to be said by the priest when the use of the Missal is not convenient.

Ambo.—A kind of large pulpit with a double ascent (whence the name), from which in former times the Gospels and Epistles were read, now in use in some places.

Ambrosian Rite.—The ancient liturgy still in use at Milan.

Amen.—A Hebrew word expressing assent to the declaration or prayer which it follows.

Amice.—A rectangular piece of linen which the priest wears on his shoulders at Mass after placing it first on his head. It represents divine hope, which the Apostle calls the helmet of salvation (1 Thess. v. 8.).

Anathema.—A thing accursed (See 1 Cor. xix. 22).

Anchorite.—One who has retired from the world; a recluse or hermit.

Angelic Doctor.—St. Thomas Aquinas (1274).

Angels.—Pure spirits without bodies, created by God before man; they form a hierarchy of nine choirs, viz., Seraphim, Cherubim, Thrones; Dominations, Virtues, Powers; Principalities, Archangels, Angels (the word Angel is derived from the Greek term for messenger).

Angelus.—A devotion in memory of the Incarnation practised morning, noon and night, the signal being given by a bell: also called the Ave Maria.

Anniversary.—The annual remembrance of the dead, for which a special Mass and prayers are provided in the Liturgy.

Annunciation.—When the Archangel Gabriel saluted Mary as full of grace, and made known to her the Incarnation of God the Son (Luke i). Feast March 25th.

Antichrist.—The great enemy of Christ and persecutor of the Church, who is to come before the end of the world (2 Thess. ii. 3-8).

- Antiphon.**—An anthem which is sung or said before and after each psalm in the Divine Office; also four in honour of Blessed Virgin Mary, varying with the seasons, occur at the end of Compline.
- Antipopes.**—Men who claimed the title of Pope without having been duly elected.
- Apocrypha.**—Those books claiming an origin that might entitle them to a place in the Canon, or once supposed to be Scripture, but finally rejected by the Church.
- Apostacy.**—The renunciation of the Catholic faith by one who has possessed it.
- Apostle.**—From the Greek, signifying envoy. Besides the Apostles of Christ named in the Gospels and Acts, various Saints are styled apostles or particular places or people; e. g., St. Augustine of England, St. Patrick of Ireland, St. Peter Claver of the negroes, etc.
- Apostolic.**—A mark of the Church, because she holds the doctrines and traditions of the Apostles, and because, through the unbroken succession of her Pastors, she derives her Orders and her Mission from them.
- Archbishop.**—The chief of the bishops of his province.
- Archimandrite.**—A Greek title often used as synonymous with Abbot, but more properly the head over a number of monasteries, whereas an Abbot presides over one.
- Arians.**—Heretics in the fourth and later centuries, who denied the Divinity of Christ.
- Ascension Day.**—A movable feast, forty days after Easter, celebrating the Ascension of Christ from the Mount of Olives in sight of His holy Mother and disciples.
- Ascetic, -al** (of literature). Relating to the practice of virtue and perfection; (of persons), leading pious and austere lives.
- Ash Wednesday.**—The first day of Lent, when ashes are blessed, and placed upon the heads of each of the people with the words, "Remember, man, that thou art dust, and unto dust thou shalt return."
- Asperges.**—The ceremony of sprinkling the people with holy water before High Mass on Sunday; the name being taken from the first word of the verse (Ps. i. 9), with which the rite begins.
- Aspersory.**—Instrument for sprinkling holy water.
- Assumption B. V. M.**—The taking up of Our Lady, after her death and burial, into heaven, attended by Angels. (Feast 15th August.)
- Assumption, Sisters of the.**—Founded by Mgr. Affre, Archbishop of Paris, in 1839, chiefly as an educational Order.

Atheist.—One who does not believe in God.

Attention.—An act of the understanding by which a man considers what he is doing; it differs from intention, because the latter is an act of the will with regard to an end. Attention may be internal, or merely external.

Attributes, Divine.—A theological term for the perfections of God; e. g., infinity, omnipotence, goodness, etc.

Attrition.—Sorrow for sin, proceeding from the fear of God.

Augustinians.—An Order (originally of Hermits) following the Rule of St. Augustine. The present constitutions were compiled in 1278.

Aureole.—A special accidental reward, bestowed in heaven upon Martyrs, Virgins, and Doctors; (less accurately) the nimbus or halo represented in art round the head of a Saint.

Aurora.—The dawn preceding sunrise, before which Mass may not be celebrated; its length is approximately estimated, and varies with different seasons of the year. There is a special Mass for the aurora on Christmas Day.

Authentication of a Relic.—A written testimony as to genuineness given by the bishop or other competent authority when he seals up the reliquary.

Ave Maria.—The chief prayer to the Blessed Virgin which the Church uses, the first part consisting of the inspired words of the Angel Gabriel and St. Elizabeth (Luke i.); the second part added by the Church, under the guidance of the same Holy Spirit. This prayer is said so frequently to recall to our minds the Incarnation of God the Son, and to honour His Blessed Mother.

B.

Baldacchino.—A canopy used in processions, or over an altar.

Banns.—Publication in church of the names of persons wishing to be married, in order to discover if any impediment exists.

Baptism.—A Sacrament which cleanses us from original sin (and from actual sin in case of adults); it also makes us Christians, children of God and members of the Church. It is necessary for salvation (St. John iii. 5). The ordinary minister is a priest, but any lay person may baptize in case of necessity.

Baptism, Form of.—The words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;" which must be said at the same time that water is poured on the head of the subject.

Baptismal Vows.—The promises in baptism to renounce the devil and all his works and pomps.

Baptistery.—A portion of the church, generally near the door, set apart and railed off to contain the font.

Barnabites.—Regular Clerks of the Congregation of St. Paul, founded in the sixteenth century by St. Anthony Zaccaria, so called from a church of St. Barnabas at Milan, which belonged to them.

Basilians.—An Order of Monks dating back to St. Basil (379).

Basilica.—One of the principal churches of the highest dignity; other classes are:—cathedral, collegiate, baptismal, parochial, mother (matrices), or filial churches.

Beads.—A method of counting each Pater (large bead) and Ave (small bead), or other prayers in rosaries and chaplets. See Blessing.

Beatification.—There are two kinds: 1. formal, in which, the virtues and miracles of the servant of God being proved, the Sovereign Pontiff allows him to be called by the title of “beatus,” and grants Mass and office in his honour (this is not always done in the decree), though generally with some local restriction; 2. “aequipollent,” that is, when the Pope allows the ancient fame of a servant of God, and confirms the local sentence of the ordinary or delegate approving the cultus paid to him. The latter was done in the case of the English Martyrs in 1886.

Beatitude.—That perfect good which completely satisfies all desire. Man has been raised to a supernatural state, and his eternal beatitude consists in God seen face to face.

Beatitudes, Eight.—The blessings pronounced by our Lord at the beginning of the Sermon on the Mount.

Bells, Church.—These have to be solemnly blessed by the bishop, being anointed outside with holy oil of the sick, and with chrism inside; they are used to summon the faithful, and excite their devotion, to drive away storms and evil spirits. They are ordered to be rung morning, noon and evening for the devotion of the Angelus or Ave Maria, and on Friday afternoon for the commemoration of our Lord’s Passion. They are also rung at night as a signal for the De profundis to be said for the Holy Souls in Purgatory.

Benedictines.—The first and chief monastic Order in the West; founded by the Patriarch of monks, St. Benedict, at Subiaco, and removed to Monte Cassino in 529. They recite the Divine Office at the canonical hours, and are at other times employed in study, teaching or manual labour. It has been the fruitful parent of innumerable Saints; and it is to this order that the conversion of England by St. Augustine was owing. The same Order for nuns was founded by St. Scholastica, sister of St. Benedict.

Benediction, Rite of.—After the Blessed Sacrament has been exposed for adoration, the monstrance or pyx containing It is raised in the form of a cross to bless the people.

Benedictus.—The Canticle of Zachary (Luke i. 68).

Benefice.—A right of receiving the profits of Church property, on account of the discharge of a spiritual office.

Berretta.—A black cap worn by a priest. Cardinals have red, bishops purple ones.

Betrothal.—See Espousal.

Bible.—The ordinary name, since St. Chrysostom, for the collection of the Books of the Old and New Testament. See Inspiration, Scripture.

Bilocation.—The personal presence of the same individual in more than one place at the same time; this is recorded of many Saints: e. g., St. Philip Neri and St. Catherine of Ricci visited each other without leaving their respective homes at Rome and Prato.

Bishop in Partibus Infidelium.—A bishop consecrated to a see formerly existing, but now in a non-Christian country. He is also called a "titular bishop." Auxiliary bishops and Vicars Apostolic generally have this rank.

Blackfriars.—The old name in England for Dominicans.

Blasphemy.—Any word or speech insulting to God.

Blessings.—1. Which set apart a person or thing for the service of God.
2. Which invoke the blessings of God on persons or things. Numerous forms of blessings are authorized for different objects; e. g., different classes of persons, food, houses, fields, ships, railways, telegraphs, etc. A simple blessing is given by the sign of the cross. Rosaries, crucifixes, and medals must be blessed by those having faculties for the purpose, before the owner can gain the indulgences attached to their possession or use.

Boat.—A small vessel in that shape, containing the incense to be burnt in the thurible.

Bollandists.—A name given to the Jesuit editors of the *Acta Sanctorum*, which is the largest collection of Lives of Saints.

Breviary.—The book containing the Divine Office recited by the clergy.

Bridgettines.—An Order founded by St. Bridget of Sweden in the fourteenth century, of nuns chiefly, but monks also. The monastery of Syon, near Brentford, belonged to them before Henry VIII.; and this community, having taken refuge at Lisbon, has always survived, and returned to England.

Brief.—A form of Pontifical letter, signed by the Secretary of Briefs, and sealed with the Ring of the Fisherman.

Bull.—The more formal and solemn kind of Papal letter; it commences “(Leo) episcopus, servus servorum Dei,” and has a leaden seal (bullæ) attached to it.

Burse.—A square case for the corporæ¹, of the ecclesiastical colour of the day.

C.

Calumny.—The propagation of false accusations against our neighbour.

Calvary.—1. The mount where Christ was crucified; 2. A complete representation of the Crucifixion, with the figures of our Lady and St. John and the two thieves.

Calvinists.—Besides adopting other Protestant doctrines, Calvin taught absolute predestination and reprobation to heaven or hell, apart from any merit or demerit on the part of man.

Camaldolese.—An austere religious Order founded by St. Romuald in 1012, at Camaldoli, among the Apennines, thirty miles east of Florence.

Camera Apostolica.—The department of the Roman Court charged with the administration of the Pontifical exchequer, presided over by the Cardinal Camerlengo (Treasurer or Chamberlain).

Cameriere Segreto.—The title of chamberlains of the Camera Segreta, or private apartments of the Pope's residence.

Candlemas.—Feast of the Purification of B. V. M. (2 Feb.), when candles are blessed and distributed to the faithful, to be lighted during the procession and at Mass, and afterwards at the bedside of the dying.

Candles.—Used on every altar with a spiritual significance. Two are necessary at Low Mass, six at High Mass, and twelve at Benediction, if the Blessed Sacrament is exposed.

Canon.—A member of a Cathedral or other Collegiate Chapter, formerly living according to a rule, the word for which in Greek is canon.

Canon Law.—The rules or laws relating to faith, morals, and discipline, prescribed or proposed to Christians by ecclesiastical authority.

Canon of Scripture.—List of inspired books accepted on the authority of the Church: the name Canon may have been given because they were a rule for the faith; or because these books were admitted by the rule of the Church.

Canon of the Mass.—The part of the Mass from the Sanctus to the Communion, or, more strictly speaking, to the Pater Noster.

Canons Regular.—The two chief Orders of these are—1. Of St. Augustine; 2. Of the Lateran. There are also Canonesses of each Order.

Canonical Hours.—The different parts of the Divine Office which follow and are named after the hours of the day.

Canonization.—The public testimony of the Church to the sanctity and glory of one of the faithful departed. This testimony is issued in the form of a judgment, decreeing to the person in question the honours due to those who are reigning with God in heaven. By this decree he is inscribed in the catalogue of the Saints, and invoked in public prayers; churches are dedicated to God in memory of him, and his feasts kept, and public honours are paid to his relics. This judgment of the Church is infallible.

Cantor.—A singer; formerly the official in a collegiate or cathedral church who instructed the choristers and directed the chanting. This office had sometimes a valuable prebend attached to it.

Capital Sins.—So called because they are the sources from which all other sins proceed. There are seven: Pride, Covetousness, Lust, Anger, Gluttony, Envy, Sloth.

Cappa Magna.—A long garment with a train, worn by bishops and cardinals. The hood is lined with silk or fur, according to the season.

Capuchins.—A branch of the Franciscan order, dating from 1528.

Cardinal.—A name first given (in the fourth century) to the priests having charge of the Roman parish churches or "titles," and now to the immediate counsellors and assistants of the Sovereign Pontiff, whose election rests with them. The college of Cardinals consists of six bishops, fifty priests, and fourteen deacons; but the number is seldom complete.

Carmelites.—A Religious Order said to have been founded by Berthold, a Crusader, who was a hermit in Calabria. After seeing Elias in vision he retired to Mount Carmel, where he was joined by other hermits living there, who claimed their descent in uninterrupted succession from that prophet. They were given a rule in 1209 by Albert, Patriarch of Jerusalem. On crossing over to Europe they renounced the eremitical life, and this and other mitigations of the rule were sanctioned in 1247 by Innocent IV., who confirmed them under the title of Friars of our Lady of Mount Carmel. There are also nuns of the same Order.

Carmelites, Discalced.—An austere reform of the Carmelite Order both for men and women, the work of St. Teresa and St. John of the Cross, aided by St. Peter of Alcantara. They are barefooted.

- Carnival.**—From *carnem levare*, remove meat—the three days before Lent (or sometimes longer), a special season for feasting and mirth in Catholic countries. As this easily degenerates into riot, the Church encourages pious exercises at this time, and Exposition of the Blessed Sacrament is usual.
- Carthusians.**—An Order founded in 1086 by St. Bruno in a desert valley of the Alps four thousand feet above the sea, near Grenoble, called the Chartreuse, whence the name, corrupted in England into Charter-house. This is the only ancient Order which has never needed reform. The monks live entirely apart from one another, and meet only to say Vespers and Matins together. Their rule is very austere, so much so that religious men of any of the mendicant Orders are allowed to exchange their Order for that of the Carthusians; but no one can pass from the Carthusians to any other Order.
- Cassock.**—The long black garment which is the ordinary dress of priests and clerics.
- Casuistry.**—The science which deals with cases of conscience.
- Catacombs.**—Underground passages and chambers, especially those in the neighborhood of Rome, used by the early Christians for concealment and also for worship and burial. The bodies of the early martyrs, now honoured in the Roman churches, rested there for a time. In more recent times those bodies, with or without names, which are found with the proofs of martyrdom are distributed throughout the world.
- Catafalque.**—An erection like a bier, which is placed in front of the altar at a Requiem when the body is not present.
- Catechism.**—A summary of Christian doctrine, usually in the form of question and answer.
- Catechumen.**—A person not baptized, but under preparation for baptism.
- Cathedral.**—The church in which the bishop of a diocese has his chair (*cathedra*) or throne, and performs the chief pontifical functions of the year.
- Cathedraticum.**—An annual tax from the churches and beneficed clergy of the diocese, exacted by the bishop, and paid at the synod.
- Catholic or Universal.**—A mark of the Church, because she subsists in all ages, teaches all nations, and is the one Ark of Salvation for all. See Pope, etc.
- Celebrant.**—The priest who celebrates Mass; the word is sometimes applied to the officiant in other ceremonies.

- Cemetery.**—"Sleeping-place" or churchyard; ground set apart and consecrated by the bishop to receive the bodies of Christians. The burial of excommunicated persons in a Catholic cemetery is unlawful. Should such an interment have been violently effected, the remains of the excommunicated person should be exhumed if distinguishable; if not, the cemetery should be reconciled by the aspersion of holy water solemnly blessed, as at the dedication of a church.
- Censure.**—A spiritual penalty imposed for the correction and amendment of offenders, by which a baptized person, who has committed a crime and is contumacious, is deprived by ecclesiastical authority of certain spiritual advantages.
- Chalice.**—A vessel of precious metal in the form of a cup, specially consecrated to contain the Precious Blood at Mass.
- Chains of St. Peter.**—Two were preserved, one with which the Apostle was bound at Jerusalem, the other at Rome; when the former was brought to Rome by the Empress Eudoxia, about 439, and placed near the Roman one, the two joined miraculously. They are still venerated in the church of St. Peter ad vincula (Feast, August 1).
- Chant, Plain.**—A solemn style of diatonic, unisonous music, without strictly measured time, which is believed to have been sung in the Christian Church since its first foundation.
- Chantry.**—A chapel set apart for the offering of Masses for a particular soul or intention.
- Chaplet.**—A general term for the Rosary and other devotions which are said on beads.
- Chapter.**—The body of canons of a cathedral or other collegiate church; an assembly of monks or other religious.
- Character.**—A mark or seal on the soul which cannot be effaced. It is given by the Sacraments of Baptism, Confirmation, and Holy Order, and therefore these Sacraments cannot be repeated.
- Charity.**—A supernatural gift of God by which we love God above all things, and our neighbour as ourselves for God's sake. We must love God because He is infinitely good in Himself, and infinitely good to us; and we show our love by keeping His commandments.
- Charity, Institute of.**—A Congregation founded by Antonio Rosmini in 1828 in the north of Italy.
- Charity, Order of.**—"Four things are to be loved: 1. What is above us—God; 2. What we are; 3. What is beside us—our neighbour;

4. What is beneath us—our own body" (St. Augustine).

Charity, Sisters of.—An active Order of women founded by St. Vincent of Paul and the Ven. Louise de Marillac (Mlle. Le Gras) in 1634-35.

Charity of St. Paul, Sisters of.—A congregation founded in France in 1704, and introduced into England in 1847.

Chasuble.—The outer and chief vestment worn by the priest at Mass, with a cross upon it.

Childhood, Society of the Holy.—For the redemption of pagan children; founded by Mgr. de Forbin-Janson and Mlle. Jaricot in 1842. Members, who must be under twenty-one, give one half-penny per month, and these alms support numerous orphanages in the far East, and rescue abandoned Chinese babies.

Choir.—From the Latin chorus, the singers at the Divine offices; from their usual place, the space between the altar and the nave came to be called the choir.

Chrism.—See Oils.

Christ.—Word meaning "anointed," a name of our Lord.

Christian.—A follower of Christ (Acts xi. 26).

Christian Brothers.—Brothers of the Christian Schools, a congregation of laymen founded for the education of the poor by the Ven. John Baptist de la Salle in 1684. The Irish Christian Brothers are a separate body on similar lines.

Christmas.—The Feast of our Lord's Nativity and the season accompanying it. On this feast alone Mass is said at midnight, and every priest is allowed to celebrate three masses.

Church, Catholic.—The union of all the faithful under one head, Jesus Christ.

Church Militant.—The faithful on earth still in a state of warfare; distinguished from the Church triumphant in heaven, or suffering in Purgatory.

Churching.—The blessing of women after childbirth.

Ciborium.—A canopy resting on columns above the altar; term also used for the tabernacle and for the pyx in which the B. Sacrament is kept.

Cistercians.—An austere reform of the Benedictine Order founded by St. Robert in 1098 at Citeaux (Cistercium), whence the name. His work was carried on by St. Stephen Harding, who is regarded as the second founder. There are also Cistercian nuns.

Civil Law.—The Law of Rome, owing its form chiefly to the **Emperor Justinian**; this prevails in most countries, and is recognized by the Church as deciding cases for which her own Canon law **does not** specifically provide. Sometimes this term is used less accurately of any law proceeding from secular as distinguished from **ecclesiastical** authority.

Clandestine Marriage.—One without the presence of the parish priest and two witnesses. The Council of Trent decreed such a marriage to be not only unlawful, as before, but also invalid; but this decree is not yet promulgated in England, though binding in most other countries. Marriages are also called clandestine, when the publication of banns is unlawfully omitted; but this does not render them invalid.

Clausura.—See **Enclosure**.

Cloister.—A covered passage, usually round a quadrangle, in a convent or monastery; hence also a general term for religious houses and life.

Clothing.—Investing a postulant with the religious habit on entering the noviciate.

Coadjutor Bishop.—One appointed to help another in diocesan work, sometimes with the right of succession.

Coat of Treves, Holy.—The seamless garment worn by Christ, and said to have been woven by our Lady, for which the soldiers cast lots at the Crucifixion. It was brought to Treves by St. Helena in the fourth century.

Codex.—An ancient MS., especially of the Holy Scriptures; the most celebrated of these are at the Vatican at Rome, the Alexandrine in the British Museum, and the Sinaitic at St. Petersburg.

Colettines.—A reform of the Order of Poor Clares in 1436 by St. Colette, who brought back many convents in France and Flanders to the strict Rule given by St. Francis to St. Clare. Most of the Convents of poor Clares in England follow this rule.

Collation.—The evening refection, limited in quantity, which is permitted on a fast day.

College, Sacred.—The whole body of Cardinals.

Colours, Ecclesiastical.—White on feasts of our Lord and our Lady, and saints not martyrs; red on Pentecost and feasts of Apostles and martyrs; violet in Lent, Advent and other penitential times; green on a Sunday or feria throughout the rest of the year; **black** in Masses for the dead and on **Good Friday**.

Colours, Papal.—At one time yellow and red, but Napoleon 1. having adopted these colours for his troops in Italy, Pius VII., in 1808, chose white and yellow, and these have since been retained.

Commandments, Division of the Ten.—The Church follows that of St. Augustine, who places three relating to God in the first table, and in the second table seven relating to our neighbour.

Commandments of the Church.—The chief ones are:—1. To keep the Sundays and Holy days of Obligation holy, by hearing Mass and resting from servile works. 2. To keep the days of fasting and abstinence appointed by the Church. 3. To go to confession at least once a year. 4. To receive the Blessed Sacrament at least once a year, and that at Easter or thereabouts. 5. To contribute to the support of our pastors. 6. Not to marry within certain degrees of kindred, nor to solemnize marriage at the forbidden times.

Commemoration.—When two offices of greater and less rank occur on the same day, commemoration is made of the lesser in the Office and Mass.

Commendation of the Soul.—Prayers recited by the priest at the bedside of a dying person.

Communion of Saints.—All the members of the Church, in heaven, on earth, and in purgatory, are in communion with each other, as being one body in Jesus Christ.

Communion, Spiritual.—An earnest desire to receive the Blessed Sacrament when we have not the means to communicate in reality. It may well be made at any time, but best in time of Mass.

Commutation.—The change of a good work, which is promised or of obligation, to another approximately equal by competent authority.

Compassion B. V. M.—Her participation in the Passion of Christ, by which she co-operated in the redemption of the world. The will of Christ and Mary was altogether one and their holocaust one; both offered alike to God, He in the Blood of His Flesh, she in the blood of her heart. As the Passion was the sacrifice which Christ made upon the Cross, so the Compassion was the sacrifice of Mary beneath the Cross; it was her offering to the Eternal Father, an offering made by a sinless creature for the sins of her fellow-creatures.

Compline.—See Office.

Compostella, Santiago de.—A city in Galicia, Spain, resorted to for many centuries by pilgrims to the tomb of St. James (Santiago).

It ranks with Rome and Jerusalem among the chief pilgrimages of the Church.

Conclave.—The assembly of the Cardinals for the election of a new Pope.

Concordat.—A treaty between the Holy See and a secular State concerning the interests of religion.

Concupiscence.—The appetite which tends to the gratification of the senses.

Concursus.—A competition by examination as to fitness for an appointment; e. g., the care of a parish.

Conferences, Ecclesiastical.—Periodical meetings of the clergy for the discussion of theological cases.

Confession.—To accuse ourselves of our sins to a priest; an ordinary name for the whole administration of the Sacrament of Penance, of which this is a part: the altar over the tomb of a martyr.

Confession, Preparation for.—Four things are necessary: 1. We must heartily pray for grace to make a good confession. 2. We must carefully examine our conscience. 3. We must take time and care to make a good act of contrition. 4. We must resolve by the help of God to renounce our sins, and to begin a new life for the future.

Confessional.—A place designed for hearing confessions through a grating.

Confessor.—One who hears confessions; one who has suffered persecution for religion; a man who is a saint, yet not a martyr.

Confirmation.—A Sacrament by which we receive the Holy Ghost, in order to make us strong and perfect Christians, and soldiers of Jesus Christ. The ordinary minister is a bishop. The recipient takes the name of a Patron Saint, and requires a sponsor.

Confiteor.—"I confess to Almighty God, to B. V. Mary, etc.," a form of prayer used at the beginning of Mass, in the Sacrament of penance, and on other occasions. It came into use in its present form in the thirteenth century.

Confraternity.—Or brotherhood, a society or association instituted for the encouragement of devotion, or for promoting works of piety, religion, and charity, under some rules and regulations, though without being tied to them so far as that the breach or neglect would be sinful.

Congregation.—The body of people in a church, as distinguished from the clergy. (Of priests and religious) a community or order bound together by a common rule, either without vows, or without solemn vows.

- Congregations, Roman.**—Bodies composed of Cardinals, etc., for the transaction, under the superintendence of the Pope, of the business of the Church. Such are the Congregations: of the Consistory; of the Holy Office of the Inquisition (see Inquisition); of the Index; of Rites; of Bishops and Regulars; of Propaganda; of Indulgences, etc.
- Consanguinity.**—Blood-relationship; the degree is reckoned according to the number of steps of descent from the common parent, e. g., a brother and sister are related in the first degree, third cousins in the fourth degree. Consanguinity as far as the fourth degree is an impediment to marriage, which makes it not only unlawful but invalid, unless a dispensation be obtained.
- Conscience.**—An act of our judgment, dictating what we ought to do or omit in order to act in conformity with the law of God.
- Consecration.**—The form of words by which bread and wine in the Mass are changed into the Body and Blood of Christ. See Dedication.
- Consistory.**—The assembly of Cardinals convoked by the Supreme Pontiff.
- Consubstantial.**—The word inserted in the Nicene Creed against the Arian denial of the Divinity of Christ.
- Contemplation.**—A higher form of mental prayer.
- Contemplative Orders.**—Those which devote themselves to prayer and solitude rather than to missionary or charitable works.
- Contrition.**—A hearty sorrow for our sins because by them we have offended God, who is infinitely good in Himself and infinitely good to us, together with a firm purpose of amendment. Perfect contrition is that which proceeds purely from the love of God.
- Convent.**—A dwelling of religious men or women living in community under rule and practising the Evangelical counsels, usually applied to those of the mendicant orders as different from monks. In England this term is generally applied to all religious houses of women.
- Cope.**—An ample vestment varying in colour, reaching to the feet, with a hood at the back. It is worn in most solemn ceremonies, but not at Mass.
- Corona.**—(Crown); a third part of the Rosary; synonymous with chaplet.
- Corporal.**—The linen cloth on which the Body of Christ is placed when consecrated.
- Corpus Christi.**—A solemn feast, instituted in honour of the Most Holy

Sacrament, on the Thursday after Trinity Sunday. In France it is called the Fete-Dieu.

Cotta.—A common word (from the Italian) for the shorter form of surplice with sleeves now in general use.

Council.—Assemblies of the rulers of the Church legally convoked by the settlement of ecclesiastical affairs. They are usually—1. General, or Ecumenical, presided over by the Pope or his representative. 2. Provincial, under the Metropolitan. 3. Diocesan, more commonly called by the equivalent name of Synod.

Cowl.—A part of the monastic habit.

Create.—To make out of nothing.

Credence.—A table, usually at the Epistle side of the altar, on which are placed requisites for Mass or other ceremonies until required for actual use.

Creed.—A summary of articles of faith. Those in use are:—1. The Apostles' Creed, believed to have been composed by the Apostles themselves (2 Tim i. 13); 2. The Anhanasian, said at Prime on Sunday; 3. The Nicene Creed, formulated at the Councils of Nicæa and Constantinople in the fourth century and added to later; this is recited at Mass on Sundays and certain feasts, and forms the first part of; 4. The Creed of Pius IV., drawn up after the Council of Trent, now in general use whenever a solemn profession of faith is required, e. g., on reception into the Church, etc.

Crosier.—The staff carried by the bishop as symbol of the authority by which he rules his flock.

Cross, Sign of The.—The external representation of the Cross of Christ, which has been the mark of Christians since the first ages. It is made by touching with the finger of the right hand the forehead, breast, left and right shoulder. We make the sign of the cross—first, to put us in mind of the Blessed Trinity by the words, "In the name of the Father, and of the Son, and of the Holy Ghost"; and secondly, to remind us that God the Son died for us on the cross, by the very form of the Cross which we make upon ourselves. The cross is signed upon the forehead, lips and heart when the Gospel is said, to show that we must avoid sin in thought, word or deed, and profess our faith in these three ways. The Church is accustomed to bless everything with the sign of the Cross.

Cross, True.—The actual Cross on which Christ was crucified, found later by St. Helena, the mother of Constantine; many portions of it exist, and are venerated as relics with special honour. Feast of

the Invention (or finding) 3rd May: of the Exaltation, after its recovery from the Persians by the Emperor Heracius, 14th September.

Crucifix.—The figure of our Lord on the cross, or the cross with the figure on it. A representation of the crucifix must be above the altar when Mass is said. See Blessing.

Crypt.—The basement of a church, used for worship or interment.

Cultus.—A Latin word, equivalent to worship or reverence.

Cure of Souls.—The responsibility and care of souls, such as belongs to a parish priest.

Curia, Roman.—The Court of the Pope.

D.

Dalmatic.—The upper vestment worn by deacons at High Mass.

Dataria.—The Apostolic tribunal for the granting of favours by the Holy See.

Daughters of the Cross.—A Congregation founded in 1833 at Liege in Belgium by Mere M. Therese Haze for undertaking all active and zealous works, especially schools.

Deacon.—The second of the Holy Orders. His duty is to minister at the altar, to baptize and to preach. At High Mass he sings the Gospel and assists the priest.

Dead, Masses for the.—Those offered for the Souls in Purgatory, to make satisfaction to God for them, and shorten the time of their exile.

Deadly Sins.—A less accurate name formerly in use for capital sins.

Dean.—A dignitary in many Cathedral Chapters: a Rural Dean is placed over a district of several parishes.

Decalogue.—The Ten Commandments.

Decretals, The.—A collection of laws and decisions made by St. Raymond of Pennafort, at the command of Gregory IX., in 1234.

Dedication of Churches.—The act by which a church is solemnly set apart for the worship of God, under a special title or invocation.

Deist.—One who admits the existence of a Supreme Being, but denies all revelation.

Despair.—A sin against hope; distrust of God's goodness and His promises to us.

Detraction.—Injury to our neighbour's character by making known, without a sufficient cause, his real but secret faults.

Devil.—Lucifer and the other fallen angels who followed that evil spirit in his rebellion.

Devotion.—A readiness of will to perform whatever appertains to the service of God. External devotions or pious exercises are only meritorious so far as they proceed from internal devotion.

Devotion, Feasts of.—Feasts which were once holidays of obligation, the precept of hearing Mass and resting from work on these days having been annulled by the Holy See, and their special observance left to the devotion of the faithful.

Dies Irae.—The sequence or hymn in the Mass for the Dead.

Dimissorial.—Letters given by one bishop authorizing the ordination of his subjects by another.

Diocese.—The tract of country with its population falling under the pastorage of one bishop.

Dirge.—Solemn Office for the Dead; so called after the first Antiphon, "Dirige."

Discalced.—Barefooted, as Discalced Carmelites.

Discipline.—1. Laws binding the members of the Church in conduct as distinct from faith. 2. An instrument of penance in the form of a scourge.

Dispensation.—The relaxation of the law in a particular case. A superior can dispense in his own laws, the Pope in all laws of the Church. With regard to the moral law, based on the nature of right and wrong, which is like God, eternal, there can be no dispensation.

Distinction.—One thing being not another. A distinction may be real between different entities, or mental, of the reason; in the latter case, if not purely mental (e. g., between the same word as subject and as predicate of a sentence), but with a foundation in the thing itself, it is called virtual. In the Holy Trinity there is a real distinction between the Divine Persons; a virtual one between them and the Divine Nature or Essence. There is also a virtual distinction between the different Attributes of God, and between them and the Divine Nature.

Divination.—Consulting devils or the dead, which is inconsistent with the Supreme prerogatives of God.

Divorce.—A separation between man and wife. No human power can dissolve the bond of marriage ("what God hath joined together let no man put asunder," Matt. xix. 6); and any attempt to do so by a secular court is futile and of no effect. The Church, however, on sufficient grounds grants a divorce from common life, i. e., re-

lieves one of the parties from the obligation of living with the other.

Doctor of the Church.—Title conferred on a Saint eminent for learning by the Pope or a General Council. The Offices and Mass for these have distinctive features.

Dogma.—A truth contained in Scripture or tradition, and proposed by the Church for the belief of the faithful.

Dogmatic Theology.—See Theology.

Dolours, Seven.—Seven mysteries of Sorrow in Our Lady's life; namely, 1. The Prophecy of Simeon: 2. The Flight into Egypt: 3. The Three Days' Loss: 4. Meeting Jesus carrying His Cross: 5. Standing beneath the Cross on Calvary: 6. The taking down from the Cross: 7. The Burial of Jesus. There is a Rosary or chaplet, and also a scapular of the seven Dolours.

Domicile.—The place in which a person is living with the intention of remaining there permanently.

Dominicans.—The Religious Order of the Friars Preachers founded by St. Dominic in the thirteenth century. The nuns of this Order are also known by this name. The first order of St. Dominic is that of men; the second Order that of the cloistered nuns; the third Order, or Brothers and Sisters of Penance of St. Dominic, may live in the world, but the Sisters sometimes live in community, and are enclosed, but not strictly.

Donatists.—Schismatics who afterwards became heretics, and held that the validity of the sacraments depended upon the moral character of the minister, and also that sinners could not be members of the Church. They were first condemned in 313, but troubled Africa for many years later. They were opposed by St. Optatus and St. Augustine.

Douay Bible.—The name of the English version of the Holy Scriptures founded on the Old Testament published at Douay in 1610, and the New Testament at Rheims in 1582.

Double Feasts.—The greater kind of feasts; these are divided into doubles of the first and second class, greater doubles, and semi-doubles. On doubles the whole antiphon is recited before and after each psalm.

Dove.—A symbol of the Holy Ghost, who appeared under that form at the Baptism of Christ.

Doxology.—Or Gloria Patri, a formula of praise of God of extreme antiquity. In English, "Glory to be the Father," etc.

Duel.—A hostile meeting of two or other even number of persons with time and place previously arranged; all taking part in it incur excommunication, and if killed are denied Christian burial.

Dulia.—(From a Greek word for service), the honour and worship given to the Saints. That given to the Mother of God, being something higher, is called hyperdulia.

E.

Easter.—Festival of the Resurrection of Christ. It is celebrated on the Sunday following the first full moon after the vernal equinox. Its date fixes that of the other chief movable feasts of the year.

Ecstasy, State of.—Being raised by God to supernatural contemplation, so that the senses are suspended, though the will retains full power.

Einsiedeln.—A town in Canton Schwyz, Switzerland, celebrated for the abbey and sanctuary of our Lady of the Hermits, dating from St. Meinrad (861).

Ejaculations.—Short prayers or aspirations which can therefore be often repeated, and many of which are indulged.

Elevation, in the Mass.—The raising of the host and chalice after consecration for adoration by the faithful.

Ember-Days.—The Wednesday, Friday, and Saturday following the first Sunday in Lent, Whit Sunday, the Exaltation of the Cross (Sept. 14th), and the third Sunday of Advent. Their observance as times of prayer and fasting, received from apostolic tradition, was decreed by St. Callistus (221). The object is, 1. Consecration of the four seasons by prayer and thanksgiving; 2. Intercession for God's blessing on the ordination of the clergy, which is held at those times.

Eminence.—The title of a Cardinal.

Enclosure.—The rule of the Church which separates members of a religious house from the world by the prohibition or restriction of intercourse with those outside the walls.

Encyclical.—A circular letter addressed by the Pope to other Bishops of the Church.

Energumen.—One possessed by the devil.

Epicheja.—A benign interpretation of a law according to equity, declaring a particular special case not to be comprehended under the general law according to the mind of the lawgiver.

Epiphany, or Manifestation of Christ (Feast Jan. 6th). Three events

are celebrated: 1. The visit of the Magi to Bethlehem. 2. The Baptism of Christ. 3. The miracle at the marriage-feast of Cana.

Episcopate.—1. The fulness of the priesthood (according to some, a distinct order), received by a bishop at his consecration. 2. The body of bishops collectively.

Epistle.—The portion of Scripture read between the Collect and Gospel of the Mass. At High Mass it is sung by the Subdeacon.

Equivocation.—A use of words in a sense which is true, but less obvious.

Espousal.—A formal and binding promise of future marriage.

Eucharist, Holy.—The Sacrament of the Holy Eucharist is the true Body and Blood of Jesus Christ, together with His Soul and Divinity, under the appearances (species, or accidents) of bread and wine. When the words of the consecration ordained by Jesus Christ are pronounced by the priest in the Holy Mass, there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood; which conversion the Catholic Church calls Transubstantiation. Under either kind alone Christ is received whole and entire and a true Sacrament.

Eutychians.—Otherwise Monophysites; heretics who held that there was but one nature in Christ; they were condemned by the General Council of Chalcedon in 451.

Evangelical Counsels.—Voluntary Poverty, perpetual Chastity, and entire obedience.

Evangelists.—The authors of the four gospels: Saints Matthew, Mark, Luke, and John. In art they are distinguished by the figures of a man, a lion, an ox, and an eagle (Ezech. i. 10).

Exaltation of the Cross.—See Cross.

Ex Cathedra.—See Infallibility.

Excommunication.—An ecclesiastical censure, by which any one is deprived of the communion of the Church. Formal sentence is ordinarily required; but in certain cases it is incurred at once by the commission of a forbidden act (*ipso facto*).

Exercises, Spiritual.—A series of meditation on the truths of religion, usually made during a period of retreat.

Exorcism.—Prayers and ceremonies used by the Church to expel evil spirits.

Exorcist.—One of the minor orders.

Exposition.—A devotion in which the Blessed Sacrament is adored pub-

licly and solemnly; our Lord, as it were, sits on His throne to receive public homage and to give audience to all who come.

Extreme Unction, Sacrament of.—The anointing of the sick with holy oil, accompanied with prayer (St. James v. 14, 15). It is given to the sick when in danger of death. Its effects are to comfort and strengthen the soul, to remit sin, and even to restore to health when God sees it to be expedient.

Ex Voto.—Offerings made in return for the accomplishment of a desire; they generally consist of little objects in silver or small pictures.

F.

Faculties.—The approbation and authorization given to a priest, enabling him to hear confessions or exercise other functions requiring jurisdiction.

Faith.—A supernatural gift of God, which enables us to believe without doubting whatever God has revealed; we believe it because God is the very truth and cannot deceive or be deceived. We know what God has revealed by the testimony and authority of the Catholic Church.

Faithful Companions of Jesus.—A society or Congregation founded at Amiens in 1820 under the direction of Pere Varin, S. J., for the sanctification of souls and the reform of female education.

Faithful Virgin, Religion of.—Founded about sixty years ago mainly for the care of orphans. The mother-house is at La Deliverance, in Normandy.

Faldstool.—The seat used in functions by bishops or prelates who are not entitled to, or are not using a throne; also used for kneeling.

Fan.—When the Pope is carried in solemn processions magnificent fans (flabelli) of peacock and ostrich feathers are borne on each side.

Fasting-Days.—On which we are allowed to take but one meal, and are forbidden to eat flesh meat without special leave. They are the forty days of Lent, certain vigils, the Ember-days, and in England the Wednesdays and Fridays in Advent.

Father.—A title given in early times to all bishops, and in later times to all priests in religious Orders or Congregations; secular priests sometimes receive this title, but not generally in Catholic countries.

Fathers of the Church.—The most eminent Christian writers and teachers of the first twelve centuries.

Fear.—Trepidation of the mind because of present or future danger;

grave fear from without is an impediment to marriage, rendering it invalid.

Feria.—A name given in the calendar to all week-days except Sunday and Saturday, also the name of a day on which no feast is kept.

Filioque.—"And from the Son," words inserted in the Nicene Creed as a profession of faith against the heresy of the Greeks regarding the Procession of the Holy Ghost.

Fire, Blessing of New.—The beginning of the ceremonies on Holy Saturday; when fire, newly kindled from flint and steel, is blessed, that from it the Paschal candle and lamps in church may be lighted.

Fisherman's Ring.—A signet engraved with the effigy of St. Peter in the act of fishing, and with the name of the reigning Pope. Apostolic Briefs are sealed with it, and it is broken at the Pope's death.

Flaminian Gate.—The gate of Rome by which the Flaminian Way issues northward from the city. From outside this gate the Pastoral of Cardinal Wiseman was dated on the occasion of the English Hierarchy being reconstituted in 1850.

Forbidden Times (of Marriage).—It is forbidden to solemnize marriage from Ash-Wednesday to Low Sunday, and from the First Sunday of Advent to the Epiphany, inclusively. Solemnizing marriage means receiving the nuptial Benediction, and celebrating public festivities.

Fortitude.—A cardinal virtue; a readiness to endure trial or suffering in the performance of our duty to man or to God.

Forty Hours, Devotion of.—Solemn Exposition of the Blessed Sacrament for two days and nights, with special prayers and processions.

Forum.—Originally market-place, in later times tribunal; the privilege of the forum is the right of clerics not to be subject to secular tribunals. The tribunal of conscience established in the Sacrament of Penance is spoken of as the internal forum; the external forum including every exercise of ecclesiastical jurisdiction external to that.

Franciscans.—Friars Minor, the Order founded by St. Francis of Assisi (died 1226), practising the strictest poverty and great austerity of life. After his death it became divided into two great branches, **Conventuals** and **Observantines**; the Capuchins date from a later period, as also the Recollects and Alcantarines. The second Order (of nuns) are called Poor Clares, after the founder St. Clare.

who received the rule from St. Francis. The third Order founded by St. Francis is very widely spread, and, with certain migrations and adaptations, was specially recommended by Leo XIII. as one most suitable to be embraced by those in the world desiring greater perfection.

Fraternal Correction.—Reproof administered to our brother with a view to his spiritual advantage (Matt. xviii. 15).

Free Will.—The power of choice; being able to accept one subject, and reject another.

Friar.—From the French *frere* (brother), the title of members of the Mendicant Orders.

Frontal.—A cloth covering the front of the altar, varying in colour with the feast or season.

Fruits of the Holy Ghost.—Charity, Joy, Peace, Patience, Benignity, Goodness, Longanimity, Mildness, Faith, Modesty, Continency, Chastity (Gal. v. 22).

G.

Gallican,-ism.—A party or opinion which unduly restricted the prerogatives of the Holy See in favour of local or national churches of France or elsewhere.

Gaudete Sunday.—The third of Advent, so named from the first word of the Introit (Phil. iv).

Gehenna.—A name for hell, from the valley of Hinnom near Jerusalem.

General Confession.—A confession of the whole life, or including several particular confessions necessary when previous ones have been wanting in the required integrity, sorrow, or resolution.

General of an Order.—The Superior of the whole Order, usually elected in general Chapter for some fixed term.

Genuflection.—Bending of the knee. This is always done in passing before the tabernacle where the Blessed Sacrament is reserved. If the Blessed Sacrament is exposed the genuflection is made with both knees. It is frequently used by the priest in the Mass, and by all the faithful at the mention of the Incarnation in the Creed.

Gifts of the Holy Ghost.—These are seven:—Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, the Fear of the Lord (Is. xi. 2, 3).

Girdle.—A symbol of chastity, the cord with which the priest or cleric binds his alb. It should be of linen rather than silk, but may be

also of wool. It is usually white, but may be of other colours to match the vestments.

Gloria in Excelsis.—"Glory be to God on high," said or sung in the Mass after the Kyrie Eleison. As it is a hymn of joy, it is omitted in Masses for the dead, and is only said when the day or season is festal.

Gloria Patri.—See Doxology.

Glorified Bodies.—The bodies of Christ and the Saints after the Resurrection. They have four special gifts, viz.: (1.) Impassability or incapability of suffering (Apoc. xxi. 4); (2.) Brightness (Matt. xiii. 43, 1 Cor. xv. 41-43); (3.) Agility, or power of rapid motion; (4.) Subtility, becoming spiritualized (1 Cor. xv. 44). Thus Christ passed through the closed doors on Easter Day.

Glorious Mysteries of the Rosary.—(1.) The Resurrection. (2.) The Ascension. (3.) The Descent of the Holy Ghost. (4.) The Assumption B. V. M. (5.) The Coronation of B. V. M. and the glory of all the Saints.

God.—The Supreme Spirit, who alone exists of Himself, and is infinite in all perfections.

God's Acre.—An old English name for churchyard.

Golden Rose.—An ornament blessed by the Pope every year on Lætare Sunday, and sent to Catholic sovereigns or others of distinction.

Good Friday.—The day on which the Church commemorates the Passion of Christ. The clergy wear black vestments and prostrate themselves in silence before the stripped altar, the candles being unlighted. The Passion according to St. John is then sung in its entirety, followed by the adoration of the Cross; after which the priest receives a Host consecrated in the Mass of the previous day, and brought in procession from the sepulchre, as the Church abstains from celebrating Mass on this day, on which Christ was offered for our sins.

Good Shepherd, Sisters of the.—A Congregation for the reformation of fallen women, founded originally under the title of Our Lady of Charity by Pere Eudes in 1642, placed under a generalate and made into a separate branch under the title of the Good Shepherd by the Ven. Mother M. de Ste. Euphrasie Pelletier in 1835.

Gospel, Liturgical use of.—The practice of reading the Gospel in Christian assemblies is prescribed in all liturgies and is mentioned by St. Justin Martyr. At High Mass it is sung by the deacon accompanied by two acolytes bearing lighted candles to signify that Christ is the light of souls. The faithful stand to hear the Gospel,

in token of their alacrity to obey the words of Christ, and members of military orders stand with drawn swords, for the same reason.

Grace.—A supernatural gift of God, freely bestowed upon us for our sanctification and salvation. We obtain it chiefly by prayer and the Sacraments. Graces that make pleasing (to God) are those which lead directly to the sanctification of the recipient; and these, when interior, are either habitual (otherwise sanctifying) or actual. Gratuitous graces are those which are given principally for the benefit of others, and various kinds are enumerated in 1 Cor. xii.

Grace at Meals.—We pray for a blessing on the food we are about to eat, and we thank God after it, according to the example of Christ, and in obedience to the precept of St. Paul. "Whether you eat or drink.... do all to the glory of God." (1 Cor. x. 31.)

Gradual.—Some verses of Scriptures said or sung after the Epistle at Mass; the book containing the plain chant used at Mass throughout the year.

Gradual Psalms.—A title given to Psalms cxix.-cxxxiii.

Greek Church.—The so-called Orthodox, but in reality schismatic Church. It consists of those Christians who refuse to admit the supremacy of the Pope, and acknowledge (or have acknowledged) that of the Patriarch of Constantinople. It is also heretical by asserting the Procession of the Holy Ghost from the Father alone, not from the Father and the Son.

Gregorian Music.—Another name for plain chant, from the part which St. Gregory the Great (d. 604) took in improving and establishing it.

Gremial.—A cloth, either of linen, or corresponding with the vestments of the day, placed over the knees of the Bishop in many ceremonies.

Greyfriars.—A name for some Franciscans.

Guardian.—Head of a Franciscan convent.

Guardian Angels.—Angels divinely appointed to protect and guide each individual soul throughout life. (Feast 2nd October.)

H.

Habitual Grace.—See Sanctifying Grace.

Hagiography.—Sacred writings; lives of saints.

Halo.—See Aureole.

Heart of Jesus, Sacred.—See Sacred Heart.

Heart of Mary, Most Pure.—An object of veneration (with hyperdulia),

because united to the person of the Blessed Virgin, just as the Sacred Heart of Jesus is worshipped with latria because united to the Person of the Eternal Word; the physical heart in each case being taken as the natural symbol of charity and the inner life. The feast is kept in some places on the 4th Sunday after Pentecost; in others, on that after the Octave of the Assumption. The Confraternity of the Immaculate Heart for the conversion of sinners at Notre Dame des Victoires at Paris did much to spread this devotion.

Heaven.—The place where the good shall see, love, and enjoy God forever in glory and happiness.

Hebdomadary.—A Canon or other who takes a weekly turn as officiant in choir.

Hell.—The prison where the fallen angels and lost souls are tormented eternally.

Heresy.—The rejection of one or more revealed truths by one who has been baptized, and has professed the Christian religion.

Hermit.—From the Greek word for desert, one who leads a solitary or retired life.

Hierarchy.—The organization of ranks and orders in the Church.

Holiness.—A mark of the Church, because she teaches a holy doctrine, and is distinguished by the eminent holiness of so many thousands of her children. Also a personal title of the Supreme Pontiff.

Holy Child Jesus, Sisters of.—An institute founded about fifty years ago in England for teaching both the rich and the poor.

Holy Ghost.—The Third Person of the Blessed Trinity, who proceeds from the Father and the Son, and is equal to Them; for He is the same Lord and God as they are. See Fruits, Gifts.

Holy Ghost, Sins against the.—1. Presumption; 2. Despair; 3. Resisting the known truth; 4. Envy of another's spiritual good; 5. Obstinacy in sin; 6. Final impenitence.

Holy Places.—Jerusalem and other places sanctified by our Lord's presence when on earth. A collection in support of the sanctuaries therein is made throughout the Church every Good Friday.

Holy Water.—Water mixed with a little salt, and blessed by a priest. It is used to bless persons and things, and to drive away evil spirits.

Holy Week.—The week immediately preceding Easter, in which the Passion of Christ is commemorated. The chief ceremonies are: on Sunday, the Blessing of Palms; Tenebrae on Wednesday, Thurs-

